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THE PRACTICAL POSSIBILITY OF BEGINNING THE STUDY OF A FOREIGN LANGUAGE IN THE VII GRADE¹

A PHASE OF THE JUNIOR HIGH SCHOOL PROBLEM

From the viewpoint of the teacher, the years of children's primary schooling might well be compared to the first heat of a race. All run in life's arena some uncertainty, and only those who contend hardy and strive for the mastery can hope to cover the course and win the prize of preparedness. The aim nearest the heart of the trainers of these entrants—the teachers who watch their charges along those years—is to have their pupils make good in this the first span and learn to run with patience the race that is set before them. Plainly, our business is to see to it that the all-important good start is made and the speed sustained as enduringly and consistently as possible. With wondrous earnestness, religious teachers realize their vocation as trainers of the mind and heart of the young, and set themselves with care and method and discipline to prepare pupils for the mastery. Never are their eyes away from the chart of progress; their minds, too, are at work in season and out of season devising helps, framing encouragements, and seeking diligently to discover new ways and means whereby the pupil can secure a complete elementary education. Problems of procedure receive their earnest and immediate attention. Well do they realize that during those early years much depends upon the time, training, and extent of ground covered, or the content, as it is called. Nor does the knowing teacher ever forget that earnestness in her endeavor must ever be

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accompanied with knowledge of child nature and child capacities and an accurate estimate of actual needs, as well as of existing tendencies in the work she is doing. Accordingly, when the question arises as to the reorganization of intermediate-grade education, or the possibility of doing heretofore unusual work at the end of the primary course, the answer will depend entirely on "what can be" and "what actually is accomplished" during a thorough six-year training.

When the point is put before us as to the practical possibility of taking on the work of a new language in the VII grade, naturally enough the suggestion will meet with a mixed reception. Yet here we have a matter which demands that we take serious thought before acting upon it. Of course, one cannot deny the possibility of such an undertaking, but as to its practicableness in our own class-rooms let us observe at the outset that that answer must rest four-square on these clear considerations:

1. What work can be actually achieved in six years under normal class-room conditions and efficient instruction?
2. What is the practical new need of the average VII-grade pupil under our present system of large-class procedure?
3. Does previous achievement warrant the introduction of a new language alongside the continued practical requirements of early intermediate year; that is, the VII grade?
4. Is there a sufficient English language basis for the rational grasp of the elements of another language? Is there preliminary preparedness?

These considerations, I take it, are fundamental to the solution of the problem. Doubtless, we must agree among ourselves what we want for our schools and what others expect from us. Unless we aim at certain well-defined objects and know why we do so, being able to give a reason for the pedagogy in our procedure, we are apt to be ambitioning in the dark.

The ground has to be staked with scholastic surety. The delimitations of our educational endeavor must be sure and sane. If, in a given grade, the study of an extra tongue should trench essentials or even intrude itself into the course, only to displace some more necessary and helpful subject, or if it

should be begun without a sufficiently safe foundation upon which to build, then, methinks, it is pedagogically out of place.

First, then, let us get the lie of the land and note what is done in point of fact, not what we should like to see done, in the work of an average elementary school. Let us take as a type a class of, say, forty pupils and watch their ascent up the grades. *Starting in the I grade* at the age of six, these children are in the dawn, before the rise of reason, though even then many express an actual desire for knowledge. Moving along these early grades, so easily taught in the III, so hardly governed in the V, they progress rapidly in reading, writing, numbers, drawing, manual training, etc., but especially in religion, when it is taught with color, method, and intimate sympathy with the wants and needs of childhood. All this time the aim is to "organize the instincts and impulses of children into working interests and tools," to induce "certain modes of activity in observation, construction, expression, and reflection." Immediacy of results, however, cannot be always secured in these early grades. The teacher feels that the best she can do is to sow, plant, water; then wait and pray for the increase. It is when we come at length to the *pivotal VI grade* that the heart of our inquiry is reached.

Here positive content can reasonably be looked for, since it is now possible to explore the mental milieu of the average pupil; measure, how imperfectly soever, knowledge acquisition, and secure a fair idea of where the class stands. Positing proper training in the grades up to this, one can notice how keen are the pupils to observe, advance, and ambition new work; how active with the casual idea; how able to use the tools and make one hand help the other. Since the VI-grade age is now where ground can be covered very rapidly, there are those who counsel hard work a-plenty for the child. There are many who, viewing patent results, have hard words to say about the way things are being done nowadays. There is no gainsaying it, destructive criticism of the grammar school is in the air, and the twelve-year-old is the storm center of attack.

"The European idea," say the critics, "is that after the age of ten a child is able to do work, and ought to do it. The

American idea is that it is able to do some work, and ought to be persuaded to do it."

You hear complaints to the effect that our American school children are strangers to hard work, afraid of drudgery. The indictment deserves to be quashed if that charge includes parochial school children as a body; and here let me say, with conviction, that I resent it keenly and am ready at any time to prove the contrary. After three years' close inspectional touch with over sixty schools, I have found the rank and file of pupils doing active, progressive work. Slackers are the exception. Indeed, our children fulfill measurably well the demands of a well-known educational psychologist, who frames the following requirements:

"The average normal child at ten will not be bookish, but should read and write well, know a few dozen well-chosen books, play several dozen games; should be able to sing and draw; should be acquainted, at least in story form, with the outlines of many of the best works in literature and the epochs and persons in history."

While their content does not exactly conform to this frame of requirements, nevertheless the work done, the ground covered, and the net scholastic achievement is quite as good, if not better, for the reason that with us the course is broader, more general, farther forward-looking. Thanks to a plan of study which has been carefully considered, with the view of getting durable results making for continuous progress towards a practical equipment for life, the average pupil, aged 11 or 12, under favorable class-room conditions, has to his credit at the end of the VI a solid content which squares well with his needs and does not fall short of meeting his interest, aptitudes and capacities. Here, then, is the sum of VI-grade achievement:

RELIGION	READING SPELLING	GEOGRAPHY (Well begun, fairly correlated.)	PHYSIOLOGY AND HYGIENE (Aroused in- terest in physical welfare.)	MUSIC
		HISTORY (Stories.)	DRILL	DRAWING

All these subjects are sane and usable; not one is unessential for the broad needs of elementary training. Who will have the hardihood to say that this plan does not consult the best interests of "necessary culture and discipline?" Surely these subjects, the essentials of an elementary curriculum, are designed to consult the child's best life-interest and look to his tomorrow as a citizen, adjusting the child, as they do, to an environment into which he shall so soon enter and preparing him for every-day activities in which he will more and more participate.

Plainly, this content squares well with the special aims of elementary education, which, in the words of a well-known writer are:

(a) "To nourish the mind of the child with a course of study which should comprise an orderly presentation of the whole field of knowledge in its elements, and to provide an opportunity for the exercise of all his powers—mental, moral, aesthetic, manual, or constructive—through good instruction and wise discipline.

(b) "To guard and promote his normal physical health and development."

Now, the palmary point of all this is the cold fact that, given this plan for the 10-to-12-year-old, it is at best only the beginning of a general culture, and, mark you, must be followed up with continued insistence upon further acquisition along the same line, else it is bound to be both incomplete and inadequate in the final issue. Stopping short, as we did, with the VI grade and enumerating its content, we have purposely omitted one more requirement suggested by the educator to top off the desirable equipment. That requirement brings us to the very point under discussion. It is this:

"The 10-year-old," he avers, "should be well started in one or more ancient languages."

Yes, say we, perhaps, if his early course has been in a private solarium, with a governess or a daddy who is a college professor, but not in a school of the democratic description and plethoric attendance of our parochial institutions. Not only not for the 10-year-old, we maintain, but not even for the 12-year-old in the VII grade. When one looks at the long chain

of subjects demanded of our pupils in the first intermediate year, what with the exigency of English, the urge of the three R's, the importunities of certain cultural and sequential subjects which have a prior right to a foreign language, it would seem to be as impracticable as it would be scholastically imprudent to introduce that extra tongue. It would spoil the upbuilding then and there and create a babel, a veritable confusion of tongues.

In reply to any argument of the impolicy of introducing a foreign language on the ground of "work enough to do," you may say, eliminate some of these aforesaid subjects in the VII and substitute a foreign language. But, say I, *which subject—some cultural or some sequential?* Without which of these can we get along? And which has the pupil mastered sufficiently well to lay aside? Personally and professionally, I am inclined to think that, with the proper time allowance and intelligent correlation, all these subjects belong to the sphere of the 12-year-old; they embrace the work the VII-grade pupil can do and make for the best that is in him, and it is out of this treasury of subjects that the knowing teacher, like the faithful steward, will draw forth new things and old. Just here in the VII grade the circle of content is extremely difficult to extend, and it is hard to make room for a new language unless you whittle down other subjects and cut at their place in the curriculum. Furthermore, since there is no antiquated material in the aforesaid curriculum, who, pray, would be prepared to eliminate any of it and substitute equally good work that could satisfy the work-a-day needs of the average twentieth century pupil gazing forward as well as inward? The aim and direction of the plan, to my mind, are all that can be desired; nor can I see how it can be revised to suit actual needs and to conform more closely to every-day requirements, since it is closely related to the needs and exigencies of social, civic, and industrial life.

In reply to this argument for continuing almost exclusively the VI grade subjects on through the VII without concern for a new subject, say, a foreign language, there are those who say six years' teaching ought to afford a good elementary education. Undoubtedly the tide of talk seems to flow that

way, but when you look over the average VI grade, or even into the early VII, the education appears to be exceedingly elementary, with ever so much more to be ambitioned. Why attempt to reach the earlier stages of secondary education before you have covered thoroughly the intermediate course? From 10 to 12, pupils are very elementary children. True enough, in these years they do shut many gates behind them and with youth's enthusiasm make great essays and start out on the new road with novel tastes, more acute mental powers, and brand-new interests. The dawn of the early 'teens mean much for boys and girls whose minds and bodies grow apace and defy fatigue. Also, it is true that the VII-VIII grades are the best learning places in the whole grammar school, since there the pupils are strong, full of hopefulness, and eager for enterprise. Be it so, none the less, the fact remains that maugre the rapidly growing powers of reasoning, the 12-year-old in the VII grade is on the average far less pedagogically fit than arm-choir specialists in adolescence and framers of paper plans would have us believe. Indeed, instead of essaying a new tongue, he is in sore need of sticking at his last some time before he essays new things. Hence the necessity, here and now, of urging him on to round out and complete his course. Nor will it be in his favor to plead the "long-continued atmosphere of the primary grades as enervating and ineffective to many pupils in grammar school."

Continuation of work in our present curricula of VII-VIII grades is as interesting and exploratory as it is helpful and practical. No teacher who knows her work need fear atmospheric difficulties beyond spring fever or temperamental repugnances radiating in sheer laziness. "The subjects are musty," they tell you, "and old, and it is time to oslerize them." Not infrequently it is the teacher who should be oslerized. Much is heard nowadays about "jettisoning the lumber of the past," "nausea instead of intellectual appetite," and such like mouth-filling phrases from faddists almost infatuated with the desire of change. To me, it has always appeared that those who so prate are rather launching an indictment against the teacher's efficiency than making a case against the subject or the curriculum. Treated by a true teacher, who makes her

class a live and throbbing thing, these very subjects are amazingly interesting and the consequent knowledge vital, useful, and eminently serviceable; the child's mind is made to freshen and play more freely and profitably in fields whose places he already knows quite well. Why, the VII-VIII grades are the homestretch where all the enthusiasm and stamina in a pupil can be drawn out and directed to make a fine finish of his course and fit him for bigger things! While we are at it, let us coincide for efficiency and set the seal of thoroughness upon everything we teach. Later we can move in an ampler orbit. At this important period, however, there is sore need of thoroughness. The materials at hand are quite enough to open young minds, enlighten them, and enable them to wax strong and sturdy for new endeavor in the future.

In fine, then, don't impoverish the child's efficiency by attempting to enrich the curriculum at a time when there is a plenteous sufficiency of workable subjects.

Another reason for rejecting the proposal of introducing a new language is this: Not only is the new language out of due time, but in the VII grade it entails difficulties which make us loath to welcome the experiment. The pupil is far from fitted to begin that sort of task, for the reason that he is still feeling his way in English and needs both hands to do the work aright. Let us study the problem from the English prospect. The seventh grader's English is in sad need of advancement. Though he has had many years of it, the yield looks more like Joseph's seven lean years than seven of plenty, which now at last we have a right to hope for. Then, be sure of it, the scant earnings of his English can be put to use for bigger and better percentage. Now, more than ever, the task is thrown upon the school of teaching English more enduringly, because just here the pupil's vision is enlarging and his power of advance is beginning to assert itself. English in all its phases clamors for more and more attention. Word-study, grammar, composition, thought conveyance, are well under way at last, and call for intensive application. Add to this that lasting grammar and live expression are best taught in the VII and VIII grades on the stable foundation of early teaching.

No doubt this will be interpreted as a plea for English, and one would have it so to be. Remember, it is here and now in the VII and VIII you are well on in the process of achieving some solidarity in English correlatives. Then, too, new and more extended training in our own tongue can fix correct speech and lay the first stones of literature, strictly speaking. Here is need of strong, insistent instruction, that the pupil's grasp grows stronger, content richer, and his outlook widened for a future and more complete understanding of his native tongue. Now, then, why make the attempt to wedge into this form a new language and displace the vernacular in order to launch the pupil into logical sputterings, the inklings of a new language? It doesn't look like the procedure of sane pedagogy. Why, up to this seventh graders don't rightly understand their own language with elemental thoroughness sufficient for their start with a new one! Their minds are yet too narrow for a new language, and first essays will come hollow from their lips. Not long ago a man missed his train, and was informed by a friend:

"You didn't run fast enough," and replied:

"Yes, I did; but I didn't start soon enough."

In our case, the seventh grader cannot begin to make the foreign express, even when it is just moving out and all but waiting for him; not so much because he hasn't started early enough as that he hasn't made a good start at all and he can't run fast enough. True, he may get his fingers on it, but his reach will exceed his grasp. He simply can't make it.

This, then, is another reason for protest—the cold fact that there is not the proper preparedness for it at all. With a new language before him, the seventh grader is bound to be bewildered, no matter how hard he butts head down to the task. True enough, drill and memory make for an easy and early mastery of languages. Twelve is an age when a pupil has energy to spare, can easily lean to concentration, and is fairly inured to undergo dull drudgery and memorization. But twelve, too, is the very time when a boy or girl is able and ready to utilize these energies in taking an intelligent interest in the partially acquired work in English. Just then, however, comes along some who have more courage than school

sense—modern boy drivers, who say drive him on to the elements of Latin, or Greek, French, of German. But how and where are you going to drive him unless he is properly hitched up? In their pedagogical attempts those boy-drivers are not unlike the Vermont farmer:

The tale is told of this old ruralite, who had driven into a nearby village to make a few purchases, and took back with him, within him, more hard cider than was consistent with careful driving. While going down a steep hill, his old nag stumbled, fell flat in the road, and refused to be up and drawing. The farmer looked at him for a moment over the dashboard, and then exclaimed: "Git up, you old fool, or I'll drive over ye!"

No, don't drive over the boy in an attempt to drive him on. Be very sober and steady in the matter. Employ his powers aright and to the point. Make him tell for the finish of the work he has only well begun.

This, then, be our way in the conduct of the VII grade: Take the list of subjects which we deem normal, needful, sensible, and workable; fight the whole fight, cover the complete curriculum, and give the child a chance to win the crown of a complete elementary education in the VII grade. And as for the proposed endeavor, let me conclude, even at the risk of being regarded as ultra-conservative, that with our present nation-wide class-room conditions, while perhaps possible, it would not be feasible to introduce a new language in a VII grade for the reason that the average seventh graders have neither the time, the taste, nor the talent; that they have all they can do to address themselves to a continuation of the course but well under way yet nowise completed in the VI grade—a course which meets the sane demands of the day, and which is neither "moist with the dew of the Deluge" nor distorted and criss-crossed with the ideas of post-impressionist educationists.

One last point and we have done. Unbounded as is our faith in child ability, that does not prevent us from focusing aright the child energy and securing proper perspective for the work. In our already closely packed scheme of studies, viewed both within and without, it were as radical as unsafe

to attempt building precipitately upon poor-grounded and half-laid foundations of mental preparedness, or to start another language before the child has had a reasonable acquaintance with his own. To do this would not be fair, or reasonable, or pedagogic. The method would be unsound, the results unusable. Furthermore, it will be one new cause of distaste and disgust, which help so much to deplete upper grade of pupils who are sick with work half taught or who have bitten off more than they can chew. Teach the child English for at least seven straight years, and that unhampered by an added tongue, and you will secure better and more lasting results for English as in the later event for the foreign language.

Maybe it is just here that we reach the root of the widespread dissatisfaction at existing conditions. It discloses itself in a desire for change and improvement. In many quarters it takes the form of a reorganization of the intermediate grades into a junior high school. At the Fifty-second Convocation Proceedings of the University of the State of New York, when the junior high school idea was in the air, the Commissioner for Secondary Education called attention to the fact that "the elementary syllabus of 1910, in this State, perhaps, was the very first, State-planned and definitely organized with a view of doing some of the things that the junior high school movement seeks to do." In that syllabus provision was made for taking some of the high school space in the seventh and eighth grades and for a differentiation in the course of study, beginning in the seventh or eighth grade. During the school year 1914-1915 there were 10,299 pupils of the eighth grade in this State studying algebra under the provisions of our State elementary syllabus that permits study to be done earlier. In Latin there were 2,529 in the eighth grade. In German there were 18,365; in French, 1,329; in commercial geography, 2,879, and so on down the list. Of course, this was work of the eighth grade. Curiously enough—and this I have from an authority in the examinations department—the work in English during these years has shown a decidedly down-grade tendency. For me, it is not in the least difficult to account for the retrogression. English suffers by default from crowding. Nor are the language papers aught else than amateurish and abortive in their

attempts. It only goes to prove that under our present class arrangements the sixth and even seventh year study of English does not succeed in laying sufficient foundation for the up-rearing of a new superstructure—a foreign language. It is neither accurate enough nor intelligent enough to be used as a key to open the first door of another language.

Remember, also, the English equipment of the average seventh-grader should not satisfy the thoroughgoing schoolman. Even as it is now, there is room—much room—for originating and developing, as well as making over, much material that is now at hand. For this, much time and thought and mental *spiel-raum* are necessary. After more work is done in the necessary discipline and English is well-grounded upon technical grammar, then another language can be aimed at and won in half the time and with twice the facility. Furthermore, where the attempt has been made, failures writ large in the meager results obtained are quite decisive against the practicability of the plan. Is it not ever so much better to prepare the preliminaries thoroughly than to ambition a new excursion before we are equipped for the journey and only half able to carry what we attempt to shoulder?

These are ample grounds for proving the impolicy of attempting a new language in the VII grade and for maintaining our present plans as most fruitful of useful results. These reasons, let us hope, will wholly absolve us from the suspicion of having taken this stand in a *ne varietur* spirit. Far be it from us to support "cut-and-dried educational formularies;" on the other hand, we are not wont to approve of audacious experiments which rise like kites with broken strings—they hit the sky, but they stay up in the air with no hold on solid ground. Improve the curriculum when you can, and adjust it to the real, vital needs of the child, but don't tamper with it until you know just what you are working at and why. Every good educator should be adverse to hazy experiments. Meddlers with the curriculum who know not the delicacy and seriousness of the task that they essay are in much the same plight as political reformers who ambition the making of Mexican constitutions. Upon the tombs of both after ages the better

wisdom of experience will write the lines of old Greek Hesiod, to the effect that "a man can very easily pull down a political constitution (or a curriculum) by tampering with it, but if anyone thinks he can do what must be the work of many generations, namely, build up a new constitution (or a new curriculum), that man shall fail, unless he is inhabited by the spirit of a god."

JOSEPH A. DUNNEY.

THE MEANS OF TRAINING FOR CITIZENSHIP IN THE COLONIAL AND TRANSITIONAL SCHOOLS OF OUR COUNTRY*

The present is the outcome and development of the past. A knowledge of the basic educational elements which made good citizens in the germinal past of our country should illuminate the present complex problem of how to educate the youth to serve the interests of the group. There was no national spirit in the colonial days, but there was heroic devotion to the general good of the community. That the colonists were filled with the spirit of constructive citizenship and the spirit of disinterestedness, which is the essence of true patriotism, is an unquestioned fact, which warrants an inquiry into the education that must have contributed in some degree to form their character; to make them seek the fulfillment of duty rather than self-aggrandizement; to make them men who preferred the common welfare to the advancement of their own interests.

The educational facilities of the colonists were primitive. To enter upon a full account of their schools is entirely beyond the scope of the present paper, which is concerned only with civic education. Only in so far as a consideration of general education illuminates the special problem of training for citizenship does it lie within the province of this inquiry. The principle that the education of a free people is the essential condition of the preservation of its liberties was widely held in the colonial period, but there was not a glimpse of specific training for citizenship. Although we are directly concerned with the teaching of disinterested patriotism, yet, inasmuch as the moral interests of life are the deepest and most far-reaching influences upon conduct, all moral education and character building is intimately related to specific civic education. "To isolate the formal relationship of citizenship from the whole system of

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relations with which it is actually interwoven; to suppose that there is some one particular study or mode of treatment which can make a child a good citizen; to suppose, in other words, that a good citizen is anything more than a thoroughly efficient and serviceable member of society, one with all his powers of body and mind under control, is a hampering superstition which it is hoped may soon disappear from educational discussion."⁴⁰ The citizen must be a good man in order to be a good citizen.

The earliest impulses which education in the colonies received came from several sources, corresponding to the type of colonist. They had all come from Europe. They founded schools patterned closely after those of the country from which they themselves had come. "The seventeenth century was, therefore, for American education distinctly a period of 'transplantation of schools,' with little or no conscious change; and it is only toward the middle of the next century, as new social and political conditions were evolving, . . . that there are evident the gradual modification of European ideals and the differentiation of American schools toward an ideal of their own."⁴¹

The first schools were those of the Spanish Franciscans in Florida and New Mexico, which were in existence in 1629, four years before the establishment of the oldest school in the thirteen eastern colonies.⁴² These were, therefore, the first elementary schools in the present territory of the United States.

Permanency of education, however, which is a prerequisite of organized educational effort, began in the eastern colonies, and there three types of school organization found place: (1) The parochial system in New Netherlands and the other middle colonies. (2) The *laissez faire** method in Virginia and the four other southern colonies. (3) The governmental system in Massachusetts and most of the other New England colonies.⁴³ The colonists had come to America to establish institutions in conformity with their own ideals. Religious interests domi-

⁴⁰ Dewey, J., *Moral Principles in Education*. Boston, 1909, p. 9.

⁴¹ Graves, F. P., *A Student's History of Education*. New York, 1915, p. 188.

⁴² Cf. Burns, J. A., *The Catholic System in the United States*. New York, 1908, p. 39. Cf. *Report of Commissioner of Education*, 1905, Vol. I, p. 555.

* We accept the use of this term not in the sense of indifference, but rather in the sense of lack of system due to geographic and social conditions.

⁴³ Cf. Graves, F. P., *op. cit.*, p. 190.

nated, and education was formed almost without exception on a religious basis.

The earliest of these educational foundations was made in New Amsterdam in 1633 by the Dutch,⁴⁴ where, besides reading, writing, and ciphering, catechism and the prayers of the Reformed Church were taught. Wherever a church was built, there in its shadow was the school. This parochial system was characterized by a distribution of control between Church and State. The church was granted the right to examine teachers, enforce the religious test, and make the appointments; the legal support was vested in the civil authorities.⁴⁵ In the opinion of some historians of education, the parochial system of New Netherlands gave the principle of free universal education in our country.⁴⁶ With the conquest of this colony by the English in 1674, the parochial system was supplanted by the *laissez faire* method that prevailed in the southern colonies.⁴⁷ After the English took possession of New York, the largest provision for elementary schools in the colony was made by the Society for the Propagation of the Gospel in Foreign Parts, which had been organized in England to promote Christian knowledge by erecting catechetical schools and diffusing the Scriptures and the liturgy of the Established Church. At the time of the Revolution, it maintained more than twenty schools in New York,⁴⁸ and had spread to all the other colonies except Virginia, where its work was not thought necessary. While discriminating against other denominations, it manifested great zeal in extending the education and religion of the Established Church in the colonies.⁴⁹ After 1750, on account of the bitter opposition of the colonists to the society, owing to its royalist sympathies, it abandoned its schools. In 1806 the "Society for Establishing Free Schools in the City of New York" was incorporated, and it founded the first free school

⁴⁴ Cf. Dexter, C. G., *History of Education in the United States*. New York, 1904, p. 12.

⁴⁵ Cf. *Ibid.*, p. 15; Graver, *op. cit.*, 194.

⁴⁶ Cf. Dexter, *op. cit.*, p. 14; Draper, Andrew, "Public School Pioneering in New York and Massachusetts," *Educational Review*, Vol. III, p. 314.

⁴⁷ Cf. Graves, F. P., *op. cit.*, pp. 194-95.

⁴⁸ Cf. Boone, R. G., *Education in the United States*. New York, 1890, p. 53.

⁴⁹ Cf. Graves, F. P., *op. cit.*, pp. 235-36; Parker, S. C., *The History of Modern Elementary Education*. Boston, 1912, p. 228.

for children who were not provided for by any religion or society, with the aim to inculcate the truths of religion and morality contained in Holy Scriptures.⁵⁰ For more than thirty years the society received funds from the State to carry on its work. During the same interval, and on the same grounds and for the same purpose, Hebrews, Presbyterians, Methodists, and Catholics applied to the legislature for funds. In 1842, after a controversy of twenty years, the legislature enacted a law to the effect that no portion of the school funds was to be given to any school in which religious sectarian doctrine should be taught. In 1853 the Public School Society transferred its property to the city Board of Education.⁵¹

In colonial Pennsylvania, elementary education remained entirely in the hands of the church and neighborhood organizations, all actuated by religious motives. The second general assembly of the colony in 1683 passed a law requiring that all children be taught, so that at the age of twelve they could read the Scriptures and write. Owing to the conflicting religious interests of the cosmopolitan population, the law was not enforced. The tolerant attitude of the Quaker government had attracted a great many religious immigrants. These included Methodists, Baptists, Presbyterians, Lutherans, and others. In the eastern part of the State each denomination set up a school in connection with the church. The church school organization of Pennsylvania was similar, therefore, to that of New Netherlands, except that there were several parochial systems instead of one. In the western part, where the population was more sparse and the communities were of a more heterogeneous character, neighborhood schools were established by the cooperation and voluntary subscription of a few families. The parochial schools and the neighborhood schools continued in operation, and furnished nearly all the elementary education in Pennsylvania until 1834, when a state educational system was established.⁵² That religion was a strong force in the lives of the people of the colony is evidenced by the opposition which

⁵⁰ Cf. Parker, S. C., *op. cit.*, pp. 243-45; Hall, A. J., *Religious Education in the Public Schools of the State and City of New York*. Chicago University, 1914, pp. 22-40.

⁵¹ Cf. Parker, p. 246. Cf. Hall, *op. cit.*, p. 61; *Laws of New York, 1842*, pp. 187, 188.

⁵² Parker, S. C., *op. cit.*, pp. 62, 63. Graves, F. P., *op. cit.*, pp. 195, 262.

they raised to this public school legislation. "Several religious denominations, almost in a body, placed themselves in opposition to the new law. The Catholics and the Episcopalians, who have in later years most favored parochial schools, were then too weak and too much scattered to make effective opposition, if they were so disposed; but the Friends, the Lutherans, the Reformed, and the Mennonites, with many notable Low Church exceptions, wherever sufficiently numerous to form congregations, very generally united in voting against the free school law and taxes for free schools. But what went hardest with most of them was to sever the tie that had bound them in one church and school, to divorce what, in their view, God had joined together, to secularize the school and be compelled to educate their children where they could receive no positive religious education.⁵³ The population of the two remaining middle colonies, New Jersey and Delaware, were cosmopolitan, and the same conditions obtained as in Pennsylvania. The parochial school was established by some of the denominations in those colonies, but the *laissez faire* method prevailed.⁵⁴

Virginia stands as the type of the aristocratic colonies of the South, which reproduced, in a measure, the distinction of classes found in England. A marked division existed between the land owners and the masses, which included indentured servants and other dependents. Accordingly, the means of education for each class differed. The classical secondary and higher education was provided for the upper classes, but there was very little elementary training, except in private dame schools and the catechetical training by the clergy. Besides these forms, there were the tutorial system, both elementary and secondary, for the children of the wealthy, and some form of the old English industrial training, through apprenticeship, for orphans and children of the poor.⁵⁵ Yet we infer from the legislation which is recorded on the statute books for 1646 that there must have been a number of elementary schools in operation in Virginia, or else that elementary training was common in the home: "All overseers and guardians of such orphans are

⁵³ Wickersham, J. P., *History of Education in Pennsylvania*. Lancaster, 1886, pp. 319, 320.

⁵⁴ Cf. Graves, F. P., *History of Education*. New York, 1915, p. 103.

⁵⁵ Cf. *Ibid.*, p. 83. Parker, S. C., *op. cit.*, p. 307.

enjoined by the authority aforesaid to educate and instruct them according to their best endeavors in Christian religion and in rudiments of learning, and to provide for them necessities according to the competence of their estates."⁵⁶ Fiske, writing of compulsory education, says: "There was, after 1846, a considerable amount of compulsory education in Virginia, much more than is generally supposed, since the records of it have been buried in the parish vestry books. In the eighteenth century we find evidences that pains were taken to educate colored people. In the 'old field schools' little more was taught than the three R's, but these humble institutions are not to be despised, for it was in one of them that George Washington learned to read, write, and cipher."⁵⁷ In keeping with English precedents, the children of the poor, wards, and orphans were taught a trade by the masters to whom they were indentured. The nearest approach to the elementary school was the plantation "field school," founded by the voluntary cooperation of a group of neighbors and supported by tuition fees.⁵⁸ While the great majority of the children were attending denominational, private, and field schools, a system of subsidies was established by legislation in the literary fund for public education. This policy of subsidization was regarded as an effective means of educating public opinion for the promotion of schools.⁵⁹

In Maryland educational activity began in 1634. In Lord Baltimore's party were two Jesuit Fathers who started at once to teach the Indians. The bequests for the establishment and endowment of free schools point to the existence of such institutions where reading, writing, ciphering, and Christian Doctrine were taught.⁶⁰ Catholic missionary and parochial schools have played an important part in the educational history of the State, the first of the former for the Indians having been established as early as 1677.⁶¹ The persecution of the Catholics

⁵⁶ Clews, E. W., *Educational Legislation and Administration of the Colonial Governments*. New York, 1899, p. 355.

⁵⁷ Fiske, John, *Old Virginia and Her Neighbors*, Vol. II. Boston, 1890, p. 226.

⁵⁸ Cf. Graves, F. P., *History of Education*. New York, 1915, p. 85.

⁵⁹ Cf. *Ibid.*, p. 88.

⁶⁰ Cf. Davis, G. L., *The Day-star of American Freedom*. New York, 1855, pp. 146-47. Neill, E. D., *The Foundation of Maryland*. Albany, 1876, pp. 91-97, 127-129.

⁶¹ Dexter, E. G., *op. cit.*, p. 65.

after 1689 closed their schools. An act of the legislature in 1704 imposed upon Catholics who should keep school or take upon themselves the education, government, or boarding of youth, the penalty of transportation to England.⁶² In 1696 a serious endeavor had been made by the colony to support schools in every county by direct taxation. Eight years later the fund was increased by a duty upon imports and exports. The plan, however, met with but little success before the Revolution.⁶³

South of Virginia there were no schools until after the beginning of the eighteenth century. In the Carolinas during the first half of that century, schools of a religious nature were founded in connection with churches. In Georgia the principal educational efforts before the Revolution were in the nature of mission schools for the Indians and a charitable school for orphans.⁶⁴ It was the policy of the southern colonists to leave the elementary instruction to the family. Here, as in the middle colonies, the people, instead of gathering into towns, as those in New England were required by law to do, settled widely apart. "In the later colonial days it was common for southern gentlemen to send abroad for university educated men, who were duly installed as teachers in their families. At an earlier time, it was still more common in southern states for heads of families to buy teachers in the market as the Romans bought them in the days of Cicero, such teachers being commonly redemptioners, men who had sold their services for a term of years to a shipmaster in payment for their transportation to America, but sometimes, also, convicts who had been expatriated. It was common, too, in the South, and in a less degree in the middle states, for leading families to send their sons abroad to be educated."⁶⁵ Of the southern colonies Dr. Boone writes: "It cannot be said that any of the colonies were indifferent to education of any grade any more than they were to the claims of religion and individual honesty. But to some

⁶² Cf. Shea, J. G., *History of the Catholic Church in the United States*. New York, 1886. Vol. I., p. 358.

⁶³ Cf. Dexter, *op. cit.*, p. 65. Graves, *History of Education*. New York, 1915, p. 89.

⁶⁴ Cf. Dexter, *op. cit.*, pp. 67-71.

⁶⁵ Hinsdale, B. A., *Education in the United States, Monograph, No. 8, 1900*, p. 5.

of them these were not matters of public control. It was not *schools*, but free schools which Governor Berkeley denounced. During his short administration he was more than once a generous subscriber to funds for private academies—a policy of conduct entirely consistent with his own and the South's views concerning this means of education; consistent, too, with the practices of all the colonies, or parts of them at some period, even in New England."⁶⁶

In the middle and southern colonies, education did not take on a strongly institutional form. Academies and grammar schools had no firm organization, and common schools were of a voluntary or parochial character. The geographic conditions made the foundation of a school system impossible.

The third type of colonial school organization was that of governmental direction, as worked out in the schools of Massachusetts and Connecticut. The colonial assembly of Massachusetts in 1647 enacted a law requiring each town of fifty families under penalty of £5, to maintain an elementary school, and every town of a hundred families to maintain a grammar (secondary) school. These schools were to be supported by tuition fees or voluntary taxation, and only in case of a deficit should the town be taxed. This act of the Massachusetts General Court may be considered the germ of all of our school legislation, and these schools the beginning of the present school system. According to Dr. Martin, the fundamental elements of the school laws of Massachusetts of 1642 and 1647 are the essential principles of our present State system.⁶⁷ Local interest in the maintenance of the schools was followed by a period of decline for a century and a half. The causes of the decadence were many. Two may be cited which have been noted as insuperable obstacles to an organized school system in the middle and southern colonies. These were: (1) The influx of various denominations, as Episcopalians, Quakers, and Baptists, which weakened the alliance of the State with an intolerant church; (2) the dispersion of the population of the towns to frontier settlements.⁶⁸ In 1789 the policy of divided schools,

⁶⁶ Boone, R., *op. cit.*, pp. 59, 60.

⁶⁷ Cf. Martin, G. H., *The Evolution of the Massachusetts Public School System*. New York, 1894, pp. 14, 15.

⁶⁸ Cf. Graves, *History of Education*. New York, 1915, pp. 105, 106. Parker, *op. cit.*, p. 25.

known as "district schools," was legalized; this led to a condition in 1827 which "marks the culmination of a process which had been going on steadily for more than a century. It marks the utmost limit to the subdivision of American Sovereignty—the high-water mark of modern democracy, and the low-water mark of the Massachusetts school system."⁶⁹

The development of the schools of Massachusetts was typical of that of the schools of all New England, with the exception of Rhode Island. In 1650 the Hartford Colony passed a school law similar in details to the Massachusetts law of 1647.⁷⁰ In 1655 the law of the New Haven Colony provided that parents and masters should endeavor to teach children and apprentices "to be able duly to read the Scriptures and other good and profitable printed books in the English tongue, . . . and in some competent measure to understand the main grounds and principles of the Christian religion necessary to salvation."⁷¹ In the eighteenth century Connecticut saw the same degeneracy of her district school system that Massachusetts had seen.⁷²

Rhode Island was settled for the specific purpose of securing the enjoyment of freedom of thought. School legislation would infringe upon this liberty, and, therefore, none was enacted for nearly two centuries. During the eighteenth century there were voluntary organizations to provide for ungraded schools for the poor. Samuel, writing in 1776, says: "As respects schools previous to 1770, they were but little thought of; there were in my neighborhood three small schools, perhaps about a dozen scholars each. Their books were the Bible, spelling-book, and primer."⁷³ Unsuccessful attempts were made in 1798 and in the following years to maintain at public expense one or more free schools in each town of the State. In 1828 a basal state law for common schools were passed.⁷⁴

The founders of the schools in the colonies had the religious

⁶⁹ Martin, *op. cit.*, p. 92.

⁷⁰ Cf. Graves, *History of Education*. New York, 1915, p. 110.

⁷¹ Quoted by Dexter, *op. cit.*, p. 45.

⁷² Cf. *Ibid.*, p. 84, 85. Graves, *A Student's History of Education*, *op. cit.*, p. 269.

⁷³ Quoted in *History of Education*, Dexter, *op. cit.*, p. 52.

⁷⁴ Cf. *Ibid.*, p. 52. Graves, *History of Education*. New York, 1915, p. 112.

purpose distinctly in view from the beginning. For more than a century and a half, religious instruction continued without interruption. The text-books were essentially religious. In New England and in New York until 1750 the hornbook, the New England Primer, the Psalter, the New Testament, and the Bible were the only books used. The contents of the New England Primer show its religious character and purpose. Besides prayers and the Commandments, it consisted of forty pages of catechism. After 1750 the primer was replaced by a speller, not so religious in character, which, in addition to short readings and lists of words, contained a short catechism, the "necessary observations of a Christian."⁷⁵

In addition to the religious influence of the school in forming the character of the youth in colonial days, there was the vital factor of home-training. The Southern boy was made to feel that one day he would have charge of his father's plantations. Accordingly, a sense of responsibility was cultivated in him, and experience in superintending affairs was required of him. He was encouraged to know the principles of politics and to take an interest in current events, for he would one day take his place in public affairs. Thus conversant with the principles and details of public service and accustomed to direct, he was fitted for leadership when the Revolution came.⁷⁶

The New England boy was reared under strict discipline. Religion was a dominating force in his daily life; there was prayer morning and evening and regular attendance at church on Sunday. He was taught a profound respect for his parents and teachers and a prompt obedience to their slightest direction. It was important that he should be kept busy every hour of the day. At school he should be diligent. Morning and evening he had his regular duties. Industry and honesty were preëminently cultivated. The youth might drive a sharp bargain, but rather than be guilty of fraud or deception he should suffer poverty. His environment, like that of the Southern boy, was favorable for forming the habit of initiative and self-direction. He began early to see his relations to the other members of the family.

⁷⁵ Cf. Parker, *op. cit.*, pp. 72-80. ⁷⁶ Hall, *op. cit.*, pp. 26-30.

⁷⁷ Cf. Wertenbaker, T. J., "Home and School Training in the South in the Colonial Period," *National Educational Association Proceedings*, 1906, p. 455.

He identified himself with the large interests of his home and his father's farm and all its fruits with the pride of a possessor.⁷⁷

At the time of the Revolution the schools became less religious. Though religious instruction was not directly affected, it fell into the background. The text-books were made less religious. The New England Primer, used generally from the foundation of the first schools in the colonies, was replaced by the spelling book, which contained less religious instruction. The first was Dilworth's *A New Guide to the English Tongue*, published in 1740 and widely used for fifty years. After the Revolution Webster's Blue Backed Speller, published in 1783, became the most popular text-book for primary schools. Instead of prayers and the religious catechism which were found in the primers, its contents were of a miscellaneous character, consisting of unrelated phrases, sentences, and paragraphs; illustrated fables; and a moral catechism which discussed the virtues and vices, as humility, mercy, revenge, etc.⁷⁸ Yet the somewhat religious and the dominantly moral character of the text-books in post-Revolutionary days testify to the religious temper of the time. Between 1800 and 1825 the change was taking place. The ecclesiastical element was gradually eliminated from the text-books, and stories and anecdotes tending to point moral lessons took its place.⁷⁹ Murray's English Reader, one of the most widely used readers in the early part of the nineteenth century, contained eighty-four prose selections in the first part of the book, of which fifty-four were distinctly moral, eighteen others religious, and the remaining had a moral or religious motive. The character of the contents points to the fact that moral training and character-building was not a theoretical aim of the schools, but that it was in the very center of the school consciousness, and, therefore, a very practical aim in education.⁸⁰

The movement toward secularization was due to several

⁷⁷ Cf. Prainerd, T., *American Journal of Education*, Vol. XVI., p. 335ff.

⁷⁸ Cf. Parker, *op. cit.*, pp. 80-83. Hall, *op. cit.*, pp. 30-36.

⁷⁹ Cf. Mahoney, J. J., "Readers in the Good Old Days," *Educational Review*, Vol. 52, p. 217.

⁸⁰ Cf. Sisson, E. O., "An Educational Emergency," *Atlantic Monthly*, Vol. 106, p. 59.

causes. The intermingling of the various denominations, giving the school a heterogeneous character, made the teaching of religion by the state school difficult of adjustment. Opposition was raised to the teaching of any one creed. The new political conditions flowing from the independence of government had a tendency to bring about a separation of Church and State. The educational provision incorporated in the Constitutions of five of the thirteen original States at the time of their formation marks the transition and foreshadows the policy of the State to take exclusive charge of the public school and to make it a distinctly civil institution.⁸¹

The laicization of the schools was the inevitable concomitant of the separation of Church and State. At the beginning of the nineteenth century, legislation began to evolve a secular aim for the schools. "The new order was ushered in so gradually and easily that it is quite impossible to assign to it a definite date. The catechism, the minister as an authoritative religious teacher, and the New England Primer, did not quit the schools at any specified time; they were quitting them for a generation or more. The most significant fact in the long process is the Act of 1827, which declared that the school committees should never direct to be used or purchased in any of the town schools any school books which were calculated to favor the tenets of any particular sect of Christians."⁸²

In 1837 began the movement known as the Public School Revival, led by Horace Mann, who promoted the work of secularizing the schools. In order to build up a system of education, he contended for the principle of the exclusion of religious instruction—a principle which he considered essential to his aim. The sectarian issue became fundamental and universal. Mr. Mann issued twelve annual reports, by means of which he built up public opinion and influenced legislatures to join the movement for non-sectarian public schools. In his second report, in 1838, he adverts to the alarming deficiency of moral and religious instruction then found to exist in the schools, and adds further: "Deficiency in regard to religious instruction could only be explained by supposing that school com-

⁸¹ Cf. Draper, A., *American Education*. Boston, 1909, pp. 4, 5.

⁸² Hinsdale, B. A., *Horace Mann*. New York, 1898, pp. 211-12.

mittees, whose duty it is to prescribe school books, had not found any books at once expository of the doctrines of revealed religion and also free from such advocacy of the 'tenets' of particular sects of Christians as brought them, in their opinion, within the scope of the legal prohibition. . . . Of course, I shall not be here understood as referring to the Scriptures, as it is well known that they are used in almost all the schools, either as a devotional or as a reading book."⁸³ Mr. Mann believed thoroughly in the moral value of education. He held, in fact, that education was the only force that could elevate character. He believed in the value of religion as a basis of morality, but to secure the centralization of schools, which would promote state supervision, and the uniformity of curriculum and text-books, the two conditions which he thought were demanded by considerations of efficiency, he urged the secularization of the American schools. In his tenth report he stated three propositions which, in his judgment, described the foundation which must underlie a permanent system of common schools. The second proposition reads as follows: "The property of this commonwealth is pledged for the education of all its youth up to such a point as will save them from poverty and vice and prepare them for the adequate performance of their social and civil duties."⁸⁴

"The full tide of the secularization movement is seen in the legislation enacted from about 1850 on."⁸⁵ Before this time there had been very little state legislation regarding religious instruction. About six states favored the religious element; the same number were opposed to it. Most of the civil enactments in regard to it were of a purely local nature. After 1850 the state legislatures undertook the problem; their legislation was concerned not so much with repealing former enactments as in correcting current practices.⁸⁶ "The aim of education as set forth in this later legislation was civic, industrial, professional, not religious or ecclesiastical. Morality, character, knowledge, skill were emphasized, but to prepare leaders for

⁸³ *Report of Commission of Education, 1894*, p. 1635.

⁸⁴ Hinsdale, B. A., *op. cit.*, p. 177.

⁸⁵ Brown, S. W., *The Secularization of American Education*. New York, 1912, p. 56.

⁸⁶ *Ibid.*, p. 57.

the church, to supply a ministry, or to propagate the principles of the Christian religion no longer are mentioned as aims. Law schools, medical schools, normal schools, agricultural schools, and mechanical schools are provided for, but no favorable mention is made of schools or departments of theology.⁸⁷

To summarize: The history of educational effort from the first colonial settlements to the secularization of the schools, which took place in the second quarter of the nineteenth century, may be divided into two periods: (1) The colonial period, ending in 1776, which was dominated thoroughly by the religious aim and purpose of education. Most of the enactments making provision for religious instruction were prior to 1776. (2) The period of transition from 1776 to 1850, which was marked by a lowering of religious feeling, a growing spirit of religious toleration, and a development of material interests. There was little legislation bearing upon the subject of religious instruction. During this period the middle Western States, rich in public lands, generously responded to the demand for educational funds.⁸⁸

We have indicated the gradual development of the school system from its various beginnings by the colonists to fit the youth of the country to be good men, and, therefore, good citizens, to the time when the State took charge of the schools and supported them by general taxation. During this period of a century and more, the religious and moral elements of the schools were the supreme interests. With the elimination of the religious influence, it is clear, and will be increasingly clear, that some other force should be introduced in order to attain the educational purposes of the schools, which is the training of the youth of the land for citizenship.

(To be continued)

⁸⁷ *Ibid.*, p. 57.

⁸⁸ Cf. Brown, S. W., *op. cit.*, p. 56. Graves, *op. cit.*, *A Student's History of Education*. New York, 1915, p. 274.

TEXT-BOOKS FOR CATHOLIC SCHOOLS

It is a far cry to the beginnings of the text-book problem. The Criss-cross row of Scogin, the Worshipful Company of Horners; the Ping-pong Battledore, the Reader-Made-Easy, the Sampler—all these had their day and their doom.

The dames who presided over the petty schools drew courage from the bold words of Edmund Coote's preface—"Thou shalt teach thy scholars with better commendation and profit than any other not following this order, and thou mayest set on thy shop-board, at thy loom or thy needle and never hinder any work to hear thy scholars after thou has once made this little book familiar to thee."

Coote's *Schoolmaster* held sway for almost one hundred years, and then John Amos Comenius published in 1658 his pictorial primer, *The Visible World*, which featured wood cuts of familiar scenes and places, with bits of information in Latin and English beneath each scene. The seventy-fifth lesson presents the interior of a barber's shop, with capitalized and italicized arrangement of phrases made familiar to modern readers in *Ye Towne Gossip Series* of Kenneth C. Beaton:

The Barber
in the Barber's Shop,
Cutteth off the Hair
And the Beard
with a pair of Sizzars,
or shaveth with a Razor,
which he taketh out of his Case,
And he washeth one
over a Bason,
with Suds running
out of a Laver,
and also with Sope,
and wipeth him
with a Towel,
combeth him with a comb,
and curleth him
with a crisping iron,

Sometimes he cutteth a vein
with a Pen-knife,
where the Blood spirteth out.

Such an interesting presentation marked a distinct advance in pedagogical methods. Two years later, when Charles Hoole brought out his *New Discovery of the Old Art of Teaching School*, he ventured the suggestion that some attention should be paid to the three R's, even in the petty school, in order that popular education might become broader and more practical.

These sentiments, bearing the *Sign of the Black Eagle* and fresh from the shelves of a *Looking Glass on London Bridge*, were brought over the seas and found at once a congenial atmosphere in New England. John Cotton issued his *Spiritual Milk for Boston Babes*, but adds that it may become of like use to others. Erastus Root writes an arithmetic, taking occasion to rejoice that "the tree of liberty has put forth its blossom after having been eaten for ages by the cankerworm of Gothicism." He pauses in his mathematics long enough to teach patriotism: "Then let us, I beg you, Fellow Citizens, no longer meanly follow the British intricate mode of reckoning. Let them have their own way and us ours. Their mode is suited to the genius of their government, for it seems to be the policy of tyrants to keep their accounts in as intricate and perplexing a method as possible."

These early efforts held favor throughout several generations, just as in our own day the names of Lindley Murray, Gould Brown, and Peter Bullion refuse to fade from our own recollections. No apprehension need be had that the students of the present will find difficulty in freeing their minds from the memory of a well-thumbed school book. A whole series must pass before their eyes each year. The student does not use a book long enough to recognize it after a lapse of one short month. It has passed on to a younger child, bearing its burdens of sebaceous ointment to cleaner hands. The unsoiled book comes only with the advent of a new superintendent who can boast of a complete line of text-books written at odd moments of leisure with the able assistance of his faithful wife.

As among the Corinthians, so among modern schoolmasters

every one hath a tongue. Listening to these, it appears that when Plancus was consul all was dead wrong. Away with Plato, Aristotle, and St. Thomas! Are they not pre-scientific? Away with Euclid and every Todhunter who follows him? Has not Abraham Flexner said that algebra is learned not by the exercise of reason but passively and mechanically? Away with Caius and Balbus! Why should a modern student be asked to fix his attention upon the perplexing refinements of Latin syntax?

In the midst of such a Babel old educational standards have been lost and new ones have been substituted by a horde of bookmakers who are set upon flooding Attica till she submits to their control. Those educators who still battle for a complete mental discipline find themselves in the desperate position of that Connecticut Puritan who said, when the shadows of the Dark Day fell upon the assembly: "Either this is the Day of Judgment or it is not. If it is not the Day of Judgment, there is no cause to adjourn; if it is, I wish to be found doing my duty; so bring in the candles."

The light of truth that shines within the heart of the Catholic school is destined, under God, to lead the world into higher plains of educational effort. For years its power has been lessened by the spread of false teaching. Catholics have cried *Non licet* from their Herodian prisons, but little pause has been made in the settled aims of modern impiety. The minds of the young have been directed along the lanes of license to such an extent that the individual feels free to accept or reject the fundamental principles upon which faith and morality rest.

The text-books now used in the public schools are frequently agencies of falsehood. A *First View of English Literature* speaks of pig's bones sold for the bones of the Saints. The authors piously accompany the ashes of Wycliff on their last trip down to the sea. *Studies in Literature*, a work recommended by the professors of the University of Wisconsin as helpful to those going out to teach, retells the same old bone story, and the Venerable Bede is named as a writer who lived at Jarrow, near the mouth of the Tyne. It will be recalled that a certain professor in his *History of English Literature*

says of Bede: "He passed a great part of his life at the monastery of Jarrow-on-the-Tyne." So that much is settled. Bede lived at Jarrow, and Jarrow stands on the banks of the Tyne, but we won't say a word about him being a Benedictine monk.

A *Short History of the United States* proffers the astonishing information that during the Middle Ages "all Christendom believed in witchcraft," and that the power of the Jesuits was used to promote French dominion; that some of the most cruel raids against the New England frontier were instigated by priests. A *Study of the Middle Ages* says: "Only in our day, in the great year 1870, and then by a train of causes wholly apart from the question of wise or unwise, has the papacy lost the last foot of that fatal gift of land which ever since the days of King Pippin has been the chief source of its many weaknesses and sins." A rather prettily phrased dismissal of the Roman question! A *General History of Europe* offers the information that the Dominican John Tetzel hawked through Germany letters of indulgences, and sends its readers to Lea's *History of Auricular Confession and Indulgences* if further light is desired. It continues: "Luther gradually became convinced that salvation was a matter not of externals, masses, beads, and pilgrimages, but solely of deep and triumphant faith."

In a *History of the World*, the author delivers himself of the following: "The law of human progress made the Reformation a needful and inevitable phenomenon. No man can believe exactly as his grandfather believed. The Reformation was a return to truth and reality in opposition to semblance and falsehood. The visible Church had become a mere government and heirarchy with Deity represented in it by an infallible Vicar of God, the Pope; or in the mass; or in the doctrine of the Priest's power to remit sins. All this had ceased to accord with the growing intelligence of mankind and was suddenly rent in pieces by the convulsion of the Reformation and flung away by the more progressive peoples of Europe. Henceforth, the individual was to make truth for himself by independent examination and reasoning; and truth, thus recognized and grasped was to act from within on the outward life." The

author brings out with much dramatic effect the, "Here stand I" of Worms and eulogized Luther in these words: "His breadth of human sympathy, his spiritual genius, his energy, courage, strength of will, and consequent triumph over vast difficulties have placed him on an eminence of renown in the history of the world from which no criticism or calumny have ever been able to lower him."

The modern textbook writer has a fondness for summaries. In these there is sometimes much fine writing and always wild and unfair conclusions as witness the following on the result of the classical revival: "An analytical, sceptical, secular spirit—the exact opposite of Medieval mysticism—was the outcome of the classical revival. Less and less regard was paid to the worship and doctrine of the Church. In the love of art and literature, ideas arose very diverse from those of the Crusaders and Ascetics and indifference to all that was old and solemn or that seemed to savor of monkery or feudalism was accompanied by enthusiasm for things new, fresh, graceful and clearly apprehended by the senses and the mind. The full outburst of the new light for the intellect of man came early in the sixteenth century when a new geographical world with all its wonders was revealed and the students of the glorious literature of Athens were enabled for the first time to read in the original Greek, with a text freed from most of its errors and corruptions the Gospels and Epistles of the human founders of the Christian religion."

Whatever way one turns the same shadows fall darkly upon the textbook page. One author purifies the mother Church with the reading of the scriptures; another expatiates upon the vital differences between the Medieval Church and the Church of today. In almost every history of England, the hideous face of Bloody Mary looks out from the fires of Tyburn; the hand of Cramner is eager for the flame; Elizabeth's murder of Mary Queen of Scots, after nineteen years of prison is referred to softly as the "Fatal scene at Fotheringhay." A gracious, lovely woman was the *Good Queen Bess* if we do not know any better. In a 1914 revision of a *School History of the United States* she is pictured in the cloak scene a beauteous prototype of the Gibson girl.

It is a poor brand of patriotism that seeks to deify the nation's heroes. Goldsmith's History taught Englishmen the things that might have happened. We have grown weary of the Armada in the boastful mouth of the Britisher. Marching Through Georgia with Sherman; the Pilgrim Fathers landing upon that high and mighty rock; the eagle sweep of the Carolinians; the simple life of the Quaker; the Constitution, the greatest instrument ever struck off by the mind of man at one sitting—Gladstone did not stop to think that every provision had been in Colonial legislation for years; Crossing the Delaware; the Prairie Schooner; Good-morning, Pale-face, please take more of our hunting grounds—topics like these have been presented to students in a manner altogether fantastic.

Our Catholic schools still depend largely upon these productions. The publishers have been so kind through their cleverly trained agents, the books themselves so attractive in make up, the exchange rates so tempting that Catholic educators have passed from book to book, from company to company in the anxious hope of finding a satisfactory presentation. At rare intervals and for a short time only a book meeting most requirements is adopted. If its source is completely Catholic it has but a limited patronage since it lacks the special advertising facilities of the regular agencies. If it is a done-over book, some pages have been dusted with pale gold, others remain leaden.

The need for concerted action is an urgent one. Our Catholic schools should be furnished with a complete series of texts written by practical teachers of Catholic training. It is not enough that they be Catholic. They must be nourished in the atmosphere of the faith. There is a certain attitude of mind, to be found in those educated in state schools that makes a sympathetic treatment of distinctly Catholic epochs quite impossible.

The representatives of our Catholic teaching forces gather together each year in convention. If they think well of it, some plan may be adopted to begin the great work of providing suitable text-books. The essentials are agreed upon. The Catholic pedagogical system is right because it rests upon true

psychological principles. Catholic teachers cannot follow fads; they are especially distrustful of the expert innovator who advocates breaking away from the wisdom of centuries. A diacritical mark more or less cannot blight a set of readers that offers a wisely chosen list of narrative, descriptive and religious selections.

Speaking broadly, then, Catholic educators are a unit in regard to the text-content of every branch of learning. It is the proposal of this paper that some way be found to secure an expression of this choice. The following plan is respectfully submitted:

1. If ecclesiastical authority approve, the educators of each diocese, lay and religious, should meet together to exchange their views upon the text-book problem.

2. Representatives elected from such an assembly of diocesan educators should meet in the Metropolitan See city with similarly selected representatives from the other diocese making up the Province.

3. From this Archdiocesan assembly several members should be elected to attend the next convention of the Catholic Educational Association.

4. A text-book department should be formed and a standing committee named to outline the wants of each section of the country in the matter of books.

5. The membership of this committee should be composed of experienced, successful teachers.

6. Sub-committees of specialists should be named for the intensive study of each subject. The day is past when an ambitious book-hack could write a text-book for every grade, and round out his career by compiling a dictionary.

7. Some means should be found to give suitable recompense to those selected to prepare texts.

8. This does not mean that a closed field is advocated. The committees should be ready at all times to receive subjectively honest work coming from whatsoever source and judge it according to Catholic standards.

The unity of action sketched in some main points in the above brief outline cannot be had unless competent authority approve and direct the plan. The executive committee of this

convention may see fit to petition Episcopal authority for the necessary sanction.

If a program can be followed out that will give to our students a proper system of text-books a great step will have been taken in the unification of our purpose for the spread of Catholic truth. Materialism, agnosticism, indifferentism can find no lodgment in the hearts of youth who have been directed along the true paths of knowledge, religious, literary, historical and scientific, with the aid of honest text-books explained and correctly commented upon by teachers consecrated to the furtherance of the soul-saving cause of Catholic Education.

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WHAT IS ENGLISH PROSE?

There is a slender jest, which has gone the rounds so steadily that its youthful freshness long since vanished into a well-preserved old age, to the effect that a certain lady who aspired to culture—without ever quite reaching the summit of her ambition—died in melancholy circumstances from the shock of discovering that she had actually been speaking *prose* all her life! One can picture her early Victorian girlhood at some fashionable school—perhaps Miss Pinkerton's, Chiswick Mall, a generation after Becky Sharp and Amelia Sedley—so proficient at her studies that Miss Pinkerton might write, upon her departure, "in music, in dancing, in orthography, in every variety of embroidery and needlework, she will be found to have realized her friends' fondest wishes." At the affecting leave-taking Miss Pinkerton, or whoever was then principal, beyond doubt presented her with a copy of the famous *Dixonary*. Indeed the young graduate's "orthography" was doubtless formed on impressive polysyllables from that book of the great Dr. Johnson; and to the distressing end of her days, since she relinquished not for one moment the pursuit of culture, Dr. Johnson's ponderous solemnity assuredly overhung her speech—her *prose*. That she should have expired from the cruel shock of discovering that it *was* prose, is quite comprehensible. It is a discovery that should be made during our tender years, when we are riper for adventure and the unaccustomed is our daily portion. To discover, late, that daily *speech*, as well as daily print and daily ink, is a common vehicle of that high sanctity—prose, is to encounter grave risks indeed. Youth, only, can bear with fortitude the profaning of the mysteries of literature.

Now the startling discovery made by this unfortunate, hypothetical lady is only the discovery which every generation makes concerning the literature of its time. In other words it finds that real literature more often emanates from vulgar and unsuspected sources than it does from the more conscious purlieu of art—say our universities. Now by *vulgar* and *unsuspected* do not understand me to refer to the base and

the obscure. I have reference rather to the fact that men and women of letters, while hitherto usually ladies and gentlemen, have not always sprung from Hyde Park or upper Park Avenue. Nor do I mean to imply that the universities have been derelict to their function. Oxford and Cambridge alone could muster a very impressive company of famous names, out of these last three hundred years, on the other hand. The Stratford Grammar School, with nature, grace, and one knows not what other spiritual allies giving aid and comfort, produced one miracle who is a host in himself and can stand over against almost any company which might be arrayed before him. Art is essentially democratic, and she is more apt to shower her favors, at birth, on a William Shakspeare than on a Henry James. Not that she discriminates against the latter. For art is intolerant of snobbishness and will house herself in whatever quarter she chooses. Art is discriminating in her judgments, however, and while she may smile no less fondly on Sir Philip Sidney than she does on plain John Keats, it is only because something in the spirit and the heart of each intrigued her. For art is a fact of the *spirit* of man. The sources of literature, consequently, are similar to the sources of all the other enduring works of mankind—within man himself. Their seat is his intellect and his imagination, with his soul as the angel of light on guard at the gate with the flaming sword of truth.

What then is literature, if art is a fact of the spirit of man? It would follow that literature, too, is essentially a manifestation and expression of that spirit. In that light Newman conceived it in the brilliant lecture on "Literature" in *The Idea of a University*. "Thought and speech," he declared, "are inseparable from each other. Matter and expression are parts of one; style is a thinking out into language. . . . (This) is literature: not *things*, not the verbal symbols of things; not on the other hand mere *words*; but thoughts expressed in language." He scouts the suggestion that the thought and the style are separable, that thought and word are not essentially related conceptions. "Can they really think," he asks, "that Homer, or Pindar, or Shakspeare, or Dryden, or Walter Scott, were accustomed to aim at diction for its own sake, instead

of being inspired with their subject, and pouring forth beautiful words because they had beautiful thoughts?—this is surely too great a paradox to be borne. Rather, it is the fire within the author's breast which overflows in the torrent of his burning, irresistible eloquence . . . and his mental attitude and bearing, the beauty of his moral countenance, the force and keenness of his logic, are imaged in the tenderness, or energy, or richness of his language." With acute penetration to the source of great literature, Newman continues: "Since the thoughts and reasonings of an author have, as I have said, a personal character, no wonder that his style is not only the image of his subject, but of his mind. That pomp of language, that full and tuneful diction, that felicitousness in the choice and exquisiteness in the collocation of words, which to prosaic writers seems artificial, is nothing else but the mere habit and way of a lofty intellect. Aristotle, in his sketch of the magnanimous man, tells us that his voice is deep, his motions slow, and his stature commanding. In like manner, the elocution of a great intellect is great. His language expresses, not only his great thoughts, but his great self." Newman was, of course, too high an artist himself, and too deep a thinker, not to realize the necessity of painstaking, conscientious art and workmanship in the expression of thought. The very importance of the thought makes necessary a corresponding care in its utterance. Newman was careful to make this distinction. He was equally careful to draw another distinction both needful and true. "The mere dealer in words," he protests, "cares little or nothing for the subject which he is embellishing, but can paint and gild anything whatever to order; whereas the artist, whom I am acknowledging, has his great or rich visions before him, and his only aim is to bring out what he thinks or what he feels in a way adequate to the thing spoken of, and appropriate to the speaker."

It is the summing up of his argument which most completely reveals Newman as an artist himself, as well as a master of the philosophic essentials of English prose. It is such a perfect chapter of literary philosophy that even a liberal extract from it will surely carry its own justification:

"By Letters or Literature is meant the expression of thought in language, where by "Thought" I mean the ideas, feelings, views, reason-

ings, and other operations of the human mind. And the Art of Letters is the method by which a speaker or writer brings out in words, worthy of his subject, and sufficient for his audience or readers, the thoughts which impress him. Literature, then, is of a personal character; it consists in the enunciations and teachings of those who have a right to speak as representatives of their kind, and in whose words their brethren find an interpretation of their own sentiments, a record of their own experience, and a suggestion for their own judgments. A great author . . . is not one who merely has a *copia verborum*, whether in prose or verse, and can, as it were, turn on at his will any number of splendid phrases and swelling sentences; but he is one who has something to say and knows how to say it. I do not claim for him, as such, any great depth of thought, or breadth of view, or philosophy, or sagacity, or knowledge of human nature, or experience of human life, though these additional gifts he may have, and the more he has of them the greater he is; but I ascribe to him, as his characteristic gift, in a large sense the faculty of Expression. He is a master of the twofold Logos, the thought and the word, distinct, but inseparable from each other."

Carlyle, who could write abominably when he perversely chose, and who, when the spirit moved him otherwise, could write admirably, was exactly of mind with Newman on this point. "As for good composition," he once asserted in his provoking but decisive fashion, "it is mainly the result of good thinking, and improves with that, if careful observation as you read attends it." Schopenhauer likewise—and in him it is somewhat of a paradox—is of like opinion. In his essay on authorship and style he is even more explicit and dogmatic than was the doughty Scotchman across the Channel, who, as an iconoclast, somewhat resembled him. "Obscurity and vagueness of expression," maintained Schopenhauer, "are at all times and everywhere a very bad sign. In ninety-nine cases out of a hundred they arise from vagueness of thought. . . . When a right thought springs up in the mind, it strives after clearness of expression, and it soon attains it, for clear thought easily finds its appropriate expression. A man who is capable of thinking can express himself at all times in clear, comprehensible, and unambiguous words. Those writers who construct difficult, obscure, involved, and ambiguous phrases most certainly do not rightly know what it is they wish to say; they have only a dull consciousness of it, which is still struggling to put itself into thought." How entirely does not Schopenhauer's opinion coordinate with Newman's description of the author, at the moment of composition, to whom thought and word are one:

"He writes passionately, because he feels keenly; forcibly, because he conceives vividly; he sees too clearly to be vague; he is too serious to be otiose; he can analyze his subject, and therefore he is rich; he embraces it as a whole and in its parts, and therefore he is consistent; he has a firm hold of it, and therefore he is luminous. When his imagination wells up, it overflows in ornament; when his heart is touched, it thrills along his verse. He always has the right word for the right idea, and never a word too much. If he is brief, it is because few words suffice; when he is lavish of them, still each word has its mark, and aids, not embarrasses, the vigorous march of his elocution. He expresses what all feel, but all cannot say; and his writings pass into proverbs among his people, and his phrases become household words and idioms of their daily speech. . . .

Such pre-eminently is Shakspeare among ourselves; such pre-eminently Virgil among the Latins; such in their degree are all those writers who in every nation go by the name of Classics."

No author who has the true ideal of his vocation before him could be satisfied with that kind of expression which Schopenhauer justly disparages, nor could he be content with anything less than the inspiring achievement which Newman vividly describes. An artist's one aim is, or should be, to "give forth what he has within him," and unless he is sure of his message and its truth, he is doing an ill service to art by his speaking.

Now the close relationship between thought and word which is so important to good art in writing, the *inseparable* relationship, in fact, upon which depends perfect expression, has received its keenest identification from modern thinkers on literature. English prose, as such, has had only a gradual development, and is a narrower term than English literature not only in content but also historically, at least considering it as an established, accepted form. The history of the language until the days of Caxton and the first printed book, is evidence of this. Until the time of Chaucer, English was not the literary language of the British Isles. It shared honors with Latin and Norman French, while of its four main dialects no one had gained the ascendancy. The period before Chaucer and since the Norman Conquest had witnessed the most extensive grammatical changes, because of the Norman influence, so that the organic character of the language was completely altered and it was stripped down almost to its present minimum of inflections. The vocabulary, however, was not so deeply affected until after 1400, the most radical departures occurring chiefly in the sixteenth century. The importance of the date of 1400 is due almost entirely to one man—Geoffrey Chaucer. His genius elevated, in the fourteenth century, the

Midland dialect above other tongues of Britain and fixed it as the literary medium of England. Before Chaucer, before 1400, the grammatical changes are the outstanding linguistic development. After his time, and especially after the printing press and Caxton, the vocabulary becomes the center of linguistic change and interest, and the problems of literary style, and the first literary criticism in English, make their appearance, helped on by Humanism, the Renaissance, and the national expansion in the sixteenth century.

For purposes of convenience, the two centuries from Chaucer's day to the death of Shakspeare may be divided on the date of Caxton's death, 1491. The first period—from Chaucer to Caxton, was a time of transition characterized by certain distinct developments. There were extensive changes in the vocabulary, and also further though slighter changes in grammatical structure and in pronunciation. A uniform written language was established. The most interesting change of all, however, was the new importance and prominence of the vernacular, which had hitherto been struggling to secure recognition as the spoken language of the educated, and as the official and literary medium.¹ Here, as so often in the world's history, a mechanical discovery altered the whole course of events. The printing-press was invented, and Caxton came with it to England after mastering the new contrivance abroad. Happily Caxton was a man of unusual literary taste,—his preface to his edition of Malory's *Morte d'Arthur* is a really valuable appreciation,—and by reason of his discrimination in the choice of books for translation and printing, his ability as an editor, and his invariably happy critical prefaces in the vernacular, he succeeded in fixing, at least in the rough, the character of modern English. In a way, perhaps, he might be called the father of modern English prose, just as he is the ancestor of all English editors and publishers. Caxton admired Chaucer immensely, and one of the very earliest books from his press was an edition of the *Canterbury Tales*. His foreword to the *Tales* contains a fascinating passage in which he declares that Chaucer's craft, both in prose and poetry, lay in this:

¹The oldest London documents in English are dated only 1384, 1386, while the earliest English wills date from 1387.

That he comprehended his matters in short, quick and high sentences, eschewing prolixity, casting away the chaff as superfluity, and showing the picked grain of sentence uttered by crafty and sugared eloquence.

That men of education were already concerned for the welfare of English prose, is evident from Caxton's preface to his *Aeneid*, published two years after the *Canterbury Tales*:

Some honest and great clerks have been with me and desired me to write the most curious terms that I could find . . . but in my judgment the common terms that we daily use be lighter to be understood than the old and ancient English. . . . Therefore in a mean between both I have reduced and translated this said book in our English, not over rude nor curious but in such terms as shall be understood by God's grace according to my copy.

The work of the early printers served in part to give social standing to the vernacular and to give weight, by sheer force of the multiplication of books, to its claim as a literary medium. Latin, of course, was the chief obstacle in the path of English, and it was many a day before writers ceased their conventional lamentations over the "vile terms" of English and would admit that to have sciences in the mother tongue would *not* hurt memory or hinder learning. It was almost 1550 before literary criticism turned its attention seriously to the examination of English prose as a medium of expression. Elyot, in his *Castel of Health* (1534) had already blazed a trail, though not without some apprehension, apparently: "If physicians be angry that I have written physicke in English, let them remember that the Grekes wrote in Greke, the Romains in Latin." Even so early, the feeling had come into English criticism that the thought and the word might perhaps, after all, be at home and be one in English as comfortably as in any foreign tongue. And here again an economic development was to influence letters, for the formation of the Stationers' Company, in 1557, made possible the licensing and merchandising of books on the extended scale which increased facilities for the book industry in England had made necessary. It was a long while, of course, until Latin finally gave way before the onslaughts of the vernacular as a medium of prose. Evidence of the vigor of that onslaught may perhaps legitimately be drawn from the fact that More's *Utopia* was translated into English in 1561. That a translation should be considered desirable, is a testimony to the growing conflict between the old and the new traditions—the Latin and the vernacular. It is an in-

teresting commentary, indeed, that today it is the English version of the *Utopia* which the bookseller has on his shelves, practically to the exclusion of the Latin original. Not that More's English prose was an uncomfortable literary vehicle for him. It is one of the richest vernacular styles, in its native elements, that can be found in the whole sixteenth century before Shakspeare. Witness More's charming and merry letter to his daughter Margaret, written with a coal on a scanty piece of paper and with Death grinning just at his elbow, while a political prisoner for his faith in the Tower of London:

"Mine own good daughter, our Lord be thanked I am in good health of body, and in good quiet of mind: and of wordly goods I no more desire than I have. I beseech Him to make you all merry in the hope of Heaven. And such things as I somewhat long to talk with you all, concerning the world to come, our Lord put them into your minds, as I trust He doth, and better, too, by His Holy Spirit: Who bless and preserve you all. Written with a coal by your tender loving father, who in his poor prayers forgetteth none of you all, nor your babes, nor your nurses, nor your good husbands, nor your good husbands' shrewd wives, nor your father's shrewd wife neither, nor our other friends. And thus fare ye heartily well for lack of paper."

More's prose is so entirely his own, in fact, that it falls outside the two schools then contending for the dictatorship of style—the purists and the innovators. The tendency of the purists, then, as now, lay toward conservatism, toward retaining English in its strict purity and severity. The innovators were for strengthening the native growth with foreign material. Each party was a healthy check upon the possible excesses of the other, although in actual fact the purists steadily lost ground, while time and history have long since justified the innovators. One of the purists, Ascham, held that "good writing involved the speech of the comon people," and to that extent the position of the purists was eminently sound. Their chief contention, however, was too narrow in its possibilities ever to be popular. Indeed, even then, the main body of writers was fully in sympathy with the idea that borrowings into English from other tongues were both useful and desirable; for this doctrine of the innovators made great things possible. English became more supple, less severe, and quicker in its response to imagination and emotion. It was such a vehicle when Shakspeare found it and hitched it to his star.

When Shakspeare laid his hand upon it to form it to the

mold of his fancy, it was "in an eminently plastic condition, which made the utmost freedom of expression possible. Men wrote very much as they spoke; the literary language has probably never stood nearer to the colloquial, and, consequently, it was peculiarly adapted to express the exuberant thought and feeling of the age."² If irregularity of structure was at times a result, the fault is to be laid only at the door of the rather undeveloped grammar then in existence. Its irregularity, however, was not unlike that of Gothic art at a certain stage of its development, and Elizabethan English, like Gothic art, was a splendid medium for the vivid expression of feeling and of truth. It was strong and simple, like the Gothic, yet it could be gorgeous if the emotion itself was gorgeous. It could likewise be fearlessly picturesque. Euphuism, with its overabundance of figurative and ornate language, was a degeneration from the ideal, but even so it is tolerable in Lyly, Fuller, and Sir Thomas Browne. Perhaps Euphuism was a reaction not only to the Renaissance, but also from the musical limitations of English as it then was. Shakspeare, though, seems not to have been aware of such limitations except when he was fatigued, as upon occasion he was, undeniably. In prose and poetry alike he seems usually to have found the secret of charm. Perhaps it was his musical sense and ear that gave him his cadence and his rhythm, so unmistakable that you can tell it almost infallibly even in his collaborations, when once you are accustomed to its harmonies. He gives us little of his prose, unhappily, but what there is of it displays an unique personal character and represents the perfect union between thought and word. Take, for example, a part of that fine passage from *Henry V*, where Prince Hal defends himself before his soldiers:

Every subject's duty is the king's, but every subject's soul is his own. Therefore should every soldier in the wars do as every sick man in his bed, wash every mote out of his conscience; and dying so, death is to him advantage: or not dying, the time is blessedly lost, wherein such preparation was gained. And in him that escapes, it were not sin to think that, making God so free an offer, He let him outlive that day to see His greatness, and to teach others how they should prepare.

Here, surely, is close-knit, vigorous prose, ideal in the degree to which the thought dictates the utterance and superb in the

²J. W. H. Atkins, *Camb. Hist. Eng. Lit.*, vol. III, p. 525.

thought itself. How different, though, is its closeness, from the hard compactness of Bacon's prose; how different, too, the subtle handling of antithesis from Bacon's obvious manner; and how different the movement, in its quick, virile freedom, from Bacon's weighty, almost too weighty, revolvings of his thought:

Men in great place are thrice servants: servants of the sovereign or state; servants of fame; and servants of business. So as they have no freedom; neither in their persons nor in their actions, nor in their times. It is a strange desire, to seek power over others and to lose power over a man's self. The rising into place is laborious; and by pains men come to greater pains; and it is sometimes base; and by indignities men come to dignities. The standing is slippery and the regress is either a downfall, or at least an eclipse, which is a melancholy thing.

Perhaps Bacon and Shakspeare might stand, respectively, as representatives of the reactionary and the radical schools of English of the time. What Bacon thought of English as a medium of expression for the higher reaches of philosophy and science, is a commonplace of literary history. Shakspeare, rooted in the native soil, wrote by far the finer English, and to my taste the better prose. And somehow, too, Shakspeare was the greater philosopher and the greater scientist—in the literal sense of the terms—for he knew more intimately, understood more fully, and came by far the closer to, *first causes*.

In the century following Shakspeare and Bacon, the crown for prose descended in immediate succession upon Jeremy Taylor, the last greater writer of what, for lack of a better term, must be called "free English," namely, English prose before the Eighteenth Century Classicists had straitened it finally within laws and rules. There is a wonderful beauty in Taylor's prose, and in him the miracle is no less than it was in Chaucer, in Caxton, in Shakspeare, or than it was to be in Keats. For Taylor, like them, was of humble beginnings, had enjoyed the blessings of necessity, and had felt its admirable spur to ambition. Like them he was a man of education, and like them socially a conservative. Yet, like them, too, he contributed nevertheless to making English a vehicle for the expression of a great democracy, by helping to discover and expand its resources for the expression of thought, and by admix-

ing with it new elements which had come largely from the people and the soil. Indeed Jeremy Taylor, whether consciously or not, discovered for himself what Ascham had found out a century before—"that good writing involved the speech of the comon people." Much of Taylor's written as well as his spoken prose reminds one of an ordinary conversation, so often does he permit himself the structural anomalies natural in ordinary speech. In his utterance he is always forceful and always natural—and sometimes ungrammatical. He might even be accused, like Newman, of being colloquial. The difference is that Newman, under the restraint of a more regulated era of prose, is almost always grammatical. Both are colloquial, if you insist, but both have raised common English to its *nth* power; and that English, so raised, unless every present sign shall fail, is to be the modern English of tomorrow. Taylor and Newman perhaps anticipated their time, but they are also the masters in Israel of their generations. What could be finer in rhythm, in diction, in happy union of word with thought, than the following from Taylor, and how much does it not resemble, in style, parts of Newman's famous sermon, "The Second Spring":

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of our recollection, the seat of meditation, the rest of our cares, and the calm of our tempest. Prayer is the issue of a quiet mind, of untroubled thoughts; it is the daughter of charity and the sister of meekness; and he that prays to God with an angry—that is a troubled and discomposed—spirit, is like him that retires into a battle to meditate and sets up his closet in the outquarters of an army, and chooses a frontier garrison to be wise in. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God.

Taylor is the last of the great writers of the untrammelled times of prose. After him dawned the Classical Age, the Eighteenth Century, the era of Defoe, Addison, Steele and Johnson, and of the tyranny—by contrast—of laws and rules. It may be a perverse taste and a willful judgment, but somehow Defoe remains to my notion the most permanently attractive of the four. There is something in his style that has a modern flavor and lies just between the freedom of the old days and the ponderous Johnsonian classicism of the new. It enjoys a perennial freshness. Defoe requires no footnotes for the enjoyment of his text, and his *verve* never grows less. Re-

mark the engaging candor of his thought and the ease with which it moves in its garment of words:

I have often thought of it as one of the most barbarous customs in the world, considering us as a civilized and a Christian country, that we deny the advantages of learning to women. We reproach the sex every day with folly and impertinence, while I am confident, had they the advantages of education equal to us, they would be guilty of less than ourselves. . . .

Why then should women be denied the benefit of instruction? If knowledge and understanding had been useless additions to the sex, God Almighty would never have given them capacities, for He made nothing needless. Besides, I would ask such what they can see in ignorance that they should think it a necessary ornament to a woman?

After the fresh, apparently unstudied self-expression of Defoe I must confess I find the carefully polished Steele and Addison, in spite of their undeniable charm, taking rank just after him. In the case of Dr. Johnson the man himself engages me, rather than his work, for somehow he gets all-too-often in his own light and the outcome is frequently melancholy:

Piety is the only proper and adequate relief of decaying man. He that grows old without religious hopes as he declines into imbecility and feels pains and sorrows incessantly crowding upon him, falls into a gulf of bottomless misery in which every reflection must plunge him deeper, and where he finds only new gradations of anguish and precipices of horror.

An admirable sentiment, and a sincere sentiment, but Jeremy Taylor could have said it so much better; for in Taylor the thought would have poured so hot from his brain that the words would, perforce, have to make shift for themselves and come rushing after as best they could. He would have had no time for bottomless gloom. Native English prose seems somehow to lie closer to Jeremy Taylor, and Thomas More, and Shakspeare, and Cardinal Newman than it does to the classicists. It is uncomfortable in the presence of formality, and furthermore it is democratic by nature. It is strong, it is straightforward, it is simple. Surely, then, that prose which makes clearest the thought; which moves with an apparently careless ease, yet with vigor and with freedom; which is artless in its art and liberal, though judicious, in its employment of the language of the people; which has Newman's restraint in its colloquialism, or, on occasion, the restraint of Stevenson in his admirable *Open Letter to Dr. Hyde*—that prose is nearest to the supreme ideal of pure English style.

In the nineteenth century, after the romantic movement had served to recover for English literature more Gothic freedom than it had enjoyed for generations, there gradually emerged somewhat of the Elizabethan conception of language as a vehicle for feeling, emotion, and imagination, and of words as the comfortable highway down which the vehicle of the mind could be swiftly drawn. The old Elizabethan color was not regained, and there was more restraint or more formalism than the sixteenth century had ever known. DeQuincey, perhaps, had a feeling for gorgeousness, and Lamb and Carlyle had a somewhat Elizabethan fancy for sentence structures all their own, of which Lamb's are the more attractive, being gentle and pleasant, like himself. Of a racy, democratic use of language among the writers in the first rank Dickens is the solitary example. He had a genuine humanitarian impulse. Matthew Arnold groped towards it and came so far as the humanizing of learning, but Arnold never quite topped the barrier of caste. Ruskin, with his flamboyant Gothic style, saw the truth more clearly than Arnold, and turned to political economy at the last. His style and that of Dickens, however, are hardly to be recommended for imitation, although both are colloquial in their way, in much the same fashion that Milan Cathedral or a cockney accent are appropriate to their respective localities. Dickens and Ruskin do not, of course, approach Matthew Arnold in the matter of impeccable *correctness*. He stands apart in that. He is not the master of the time—Newman was that, because Newman's spirit was the greater. Yet Arnold did achieve a degree of greatness, because he comprehended a great truth and gave it perfect expression. He saw that since the will of man works the right or wrong on earth, the pursuit of perfection should be its first occupation, and the advancement of culture should be part of that pursuit, for cultured thought is one among the things which help make society endurable. In Arnold's opinion, the greatest literature was that which *humanized* knowledge for the largest numbers of the people. It was a democratic conception. And he saw, too, that there was another element in modern life which was beginning to affect knowledge and democracy in new and strange, and perhaps ultimately unpleasant, ways, namely

machinery. Arnold reduced it, as would Shakspeare, most probably, to an antithesis:

The pursuit of perfection, then, is the pursuit of sweetness and light. He who works for sweetness and light, works to make reason and the will of God prevail. He who works for machinery, he who works for hatred, works only for confusion. Culture looks beyond machinery, culture hates hatred; culture has one great passion—the passion for sweetness and light. It has one yet even greater—the passion for making them *prevail*.

Nor was Arnold the only critic of consequence in his day who saw deeply the necessity for beauty and for truth in literature and in life. Walter Pater recognized it, and was explicit on the point in his essay on *Style*: "In the highest, as in the lowliest, literature, then, the one indispensable beauty is, after all, truth." No great artist has ever been blind to that supreme controlling element of his art. It is the universal message of all great art, and proclaims in its perfect expression the universal artist. Language is only the handmaid of this truth—it serves, but it must stand and wait.

That prose alone, therefore, is perfect prose which expresses clearly, completely, and readily the truth in the mind of the thinker. There are no rules for such prose beyond the common rules for all right thought. "Works, indeed, of genius," as Newman said, "fall under no art; heroic minds come under no rule." Their utterance is dictated only by simple conviction and intense sincerity. Language for them has but one function—to enable them to express themselves adequately and with full truth. In our time language is widening its possibilities of expression in an effort to give utterance to the new thoughts now stirring in the world. The new democracy of the coming generation will inevitably require a new English, as did the tumultuous England of the sixteenth century require a new vernacular. The speech of this new democracy will not be a traditional literary speech. It will come largely from the people, and the English prose of the twentieth century is only just now in the making.

THOMAS QUINN BEESLEY.

PRIMARY METHODS

In response to numerous requests from primary teachers in our parochial schools, it is proposed to open a department in the REVIEW which will deal with the practical work and the theoretical problems of the primary teachers in our Catholic schools. We wish in particular to be of service to the primary teachers in those schools that have adopted our methods.

The method proposed for use in the first two grades is outlined in the Teachers' Manual of Primary Methods, but it is desirable to add a fuller discussion of many of the topics in the manual, and difficulties unforeseen by the author are likely to arise from day to day. We cordially invite the teacher to write to us concerning any difficulties which may be experienced. If she doesn't wish her query published we will summarize the matter and offer our solution to the difficulty. These questions and answers should prove serviceable to all our primary teachers.

In addition to questions and answers it is proposed in each issue to discuss some phase of the work more thoroughly and systematically than was possible in the Teachers' Manual.

Teachers beginning the use of our method frequently ask how to meet the parents of the children who believe that the children are doing nothing in school unless they are at once given a book and are taught to read therefrom, whereas we urge that no book be placed in the children's hands for at least six weeks from the beginning of the first term in the school.

The obvious answer to this difficulty is that the parents will soon learn, if they have not learned already, to trust in the good judgment of the teacher. Before the year is half over, the parents will be more than delighted with the results where the method shall have been carefully followed, and from this time forward the difficulty referred to will disappear. When there is an exhibit of the children's work at the end of the year, the community will be promptly educated to appreciate and support the method which produces such gratifying results. This is not mere theory, for these results have been obtained wherever the method has been tried. I need only cite the diocese of Cleveland,

in which the method was introduced throughout the diocese at the same time, and where the criticism and opposition referred to disappeared rapidly and was replaced by enthusiastic appreciation on the part of both parents and pastors. As may be seen from the following letter written by the diocesan superintendent to a Sister who wished his testimony to present to an audience interested in the matter.

“Cleveland, Ohio, April 30, 1917.

“My dear Sister:

“You ask me to give you my opinion of the Catholic Education Series. You have set me a task it is not easy to handle. There is so much to say about the readers and the method under which they are used that it is difficult to select points for emphasis.

“We have been using the Catholic Educational Series for three years, and we are well satisfied. You will appreciate this statement when I add that at ‘one fell sweep’ three years ago we brushed aside from the first grade all other methods, and ordered that every teacher of the first grade in our 126 schools should take up the First Book of the Catholic Education Series and the method prescribed for its proper use. Our teachers had the summer vacation only to prepare for the change. Nevertheless, the work of that year was excellent, and each succeeding year has brought improvement.

“The results which have come from the method and books may be summed up in one sentence. The children of the primary grades are thinkers and they can talk. They began to think in the first grade, and the following grades increased their power. I have no hesitation in saying that the pupils of the third grade are better educated than the pupils of the fourth grade who have not used the Catholic Education Series.

“I could give you many illustrations of the good results that have come from the use of the series. Let me quote the following from my annual report:

“Children from several schools gave each day an exhibition of the work called for in the outline of the first and second grades. Astonishing results were obtained in sense training.

dramatization and singing. A test in reading was given to some of the children of the second grade. We hoped to make good our assertion that the children of this grade know what they are reading; that it is not a mere calling of words. From those who came for the dramatization, four were selected and given seats on the stage. Two of the children were given Third Readers, books they had never seen, and asked to prepare a lesson. Three minutes were allowed for this preparation. Then each child in turn stood before the 650 teachers and read the lessons with an understanding that could not be denied. The next child was requested to give three minutes' preparation to a story from another Third Reader and tell it. She kindly asked to be allowed to read it as she feared she was too nervous to tell it. Her request was granted. The last child told a long story after a preparation lasting five minutes. Not a detail was omitted. These children had not been drilled in this, nor did they know that they would be called for such a test. I dared make the test because I felt certain that our method of teaching reading compels the child to see in the words only symbols expressing thought, and that when the thought is suitable to his years he will have very little difficulty at the end of the second grade with the words.

"In regard to religion, I can say that the children are familiar with a great part of the Old and New Testaments, and can answer readily, not in the language of a dry formula, but in their own words, questions of Christian doctrine that come under the assignment. They have a better understanding of the matter than those children who have studied only the Catechism.

"In music I have found that the children of the third grade master in ten minutes exercises for which the eighth grade requires an hour.

"The teachers are delighted with the Series. In the beginning they were doubtful. The books seemed very difficult, and the method was strange. Now the teachers confess that the results are far superior to anything of the past. The reverend pastors also are well pleased.

"To conclude, I can say, with you, that "I am convinced that nothing in the educational field will contribute more to

the honor and glory of God and the salvation of souls than the Catholic Education Series, properly handled, in our schools."

"Permit me, sister, to thank you for the help which you gave to our sisters at the start. I appreciate it very much.

"Very sincerely yours,

"(Signed.) W. A. KANE,

"Superintendent of Parish Schools."

Parents who are accustomed to other methods and who expect their children to be given a primer the first day they enter school may indeed object to our methods until they are enlightened in the matter; but it is far better for the school to stand on principle and to explain to such parents the reason for postponing the date on which the book is given to the child than to abandon all progress and revert to school conditions which obtained some decades ago. Parents are, for the most part, reasonable beings—not less reasonable, we may suppose, than the teachers—and once they are informed that the new procedure has been tried with good results, they will not be unwilling to have their children benefited by the new departure.

Old-fashioned parents sometimes object to the method because they do not understand how a child can learn to read before he knows his alphabet, but they are willing to accept the proof of the matter when it is produced. They may not be able to go into the psychology involved or to the evidence advanced by psychologists in proof of the assertion that the utterance, not the word or the character, is the unit of speech, and that it should form the point of departure of the child who is learning to read; but they can appreciate the fact that their children read with intelligence and understanding matter that is reasonably difficult. Where results such as those cited by Father Kane are produced, the community will not long remain opposed to the method involved.

It may be suspected that in many instances it is the teachers themselves who anticipate the difficulty, and merely wish to hide behind the parents in offering their objections. In any case, it is necessary, if the best results are to be obtained, that the teacher should thoroughly understand the philosophy and psychology upon which the procedure that they are asked to

follow is based. To meet the needs of such teachers is the chief reason which determined us to open this department in the REVIEW. But what we have to say here presupposes that the teacher who undertakes to use our method is reasonably familiar with the manual of primary methods which was prepared for her use and in which the essential features of the work are discussed at some length.

Much of the difficulty which we are here contending with arises from divergent views concerning the object to be attained in the first primary grade. It used to be held, and there are many who still hold, that the main object of the first grade is to teach the children to read; and with this end in view the teacher aims at familiarizing the children with as large a vocabulary as possible and to provide them with a means of recognizing and pronouncing new words without the assistance of the teacher. That this is a legitimate object of the first grade work will not be disputed, but it is far from being the most important part of the work to be accomplished. Until a clear and definite view is had of the object to be attained, it is evidently useless to enter upon a discussion of the methods to be employed.

In the first grade the child's muscles should be developed and brought increasingly under the control of his will. His senses are in need of training; his feelings and emotions should be developed and controlled; his intelligence should be nourished and developed, and he should be given the power of expressing his conscious states adequately and in a variety of forms. While these primary objects are being attained, a foundation should be laid for the formal school arts of reading, writing, and spelling. But it is scarcely less important that the children should be taught a sense of form and be given a muscular control in the cutting and folding of paper, in the modeling of clay, in drawing, in using watercolors and colored crayons, in dramatizing, and in singing.

Moreover, it should be remembered that these several objects are not to be attained singly, as if we were dealing with separate and unrelated processes. The child's conscious life is essentially unitary, and all that he does should be so closely interrelated as to minister effectively to the preservation of unity in his unfolding mental life.

The most deep-seated and persistent evils met with in the primary room result from the attempt to teach reading as an art unrelated to the rest of the child's conscious life, and to teach spelling and writing and the other subjects of the curriculum in a similar manner. Such a procedure tends to fragment the child's consciousness and to weaken his mental power. Specialization is in place in the more advanced stages of the educational process. It is wholly out of place in the primary room. The child needs variety, it is true; but variety must be obtained by a change of emphasis, and not by a separation of content. When unity is preserved, the several objects will be attained far more effectively than they could be attained when the several objects are isolated in their treatment.

The idea that education consists in leading the child to pile up memory loads, no matter how well the content of such loads may be ordered, must be frankly abandoned. Whatever content is given to the child must be so chosen and so presented that it may take its place straightway as an integral and structural part of the child's conscious life, and this is not possible without strict conformity to the familiar educational principle which demands that we always proceed from the known to the related unknown.

The child of six entering the primary grade is predominantly under the control of instinct. His experiences are too limited and too little organized to furnish a nucleus of control capable of supplanting native instinct. Hence the work of the first grade must appeal primarily to the child's instincts. It must aim at transforming and modifying these instincts through the operation of his intelligence and will and through the growth and cultivation of his feelings and emotions. Since the child cannot read, it is clearly impossible to attain these objects through the sole use of printed matter. Considerable time must elapse under any circumstances before his wants can be supplied in any large measure through the printed page. In the meantime, his needs must be supplied through oral instruction and objective methods.

Among the many instincts which are in full vigor in the child of six we select five for the immediate consideration of the first-grade teacher. These are the five chief instincts which

control the child's relationship of dependence upon his parents. The chief reason for this selection may be found in the fact that the parents are the natural teachers of childhood, and the teacher in beginning her work must assume the parental relationship. This is in conformity with the educational principle cited above, for the child is familiar with this channel, through which he has been accustomed to receive accessions to his mental content and those elements of rational control which offset his instinctive tendencies. Moreover, his emotional life lies nearest to his instinctive life, and his emotions are chiefly grouped around the idea of his parents.

The infant instinctively depends upon his parents (1) for love, (2) for nourishment, (3) for protection against danger, (4) for remedy in evil, (5) for the models of his imitative activity. He shares these instincts with the young of the higher animals, and their most complete development would not lift him above the plane of animal life. In spite of all the mother's poetry, her infant is still a selfish little creature that demands everything and gives nothing in return. Education would be a poor thing indeed if its highest object was to develop in human beings this animal form of life and to establish it as a controlling agency in human conduct.

Christian education aims at bringing about a twofold change in each of these instincts. The dependence must be lifted from earthly parents to the Heavenly Father, and each of the instinctive tendencies must be reversed so that the child may find its joy in giving rather than in taking. The first of these objects is set forth in the Lord's Prayer; the second in the twofold commandment of the New Law. The chief object to be obtained in the first grade is to lay the secure foundation of these changes. The completion of the work marks the highest level of virtue attainable on this earth. The child of the flesh will have become in truth and in deed the child of God when he shall have learned to count upon the Father's love with the same certainty that the infant counts upon his mother's love; when he cries out, "Gives us this day our daily bread" with the same unshaken faith in the answer to his prayer with which the child turns to his mother for the needed nourishment; when he sends up his petition, "Lead us not into

temptation," with the same security with which the child finds protection from danger in his mother's arms; when he cries out for deliverance from evil with the same confidence that the child seeks shelter in his mother's arms from threatening danger; when he constantly seeks to be perfect even as his Heavenly Father is perfect, and when he loves the Lord with his whole heart and with his whole soul, and his neighbor as himself.

The First Book of the Catholic Education Series, which in our method is the only book placed in the hands of the first-grade child, is divided into five parts, the aim of each one of which is to begin the twofold transformation outlined above in the corresponding instinct. It need scarcely be added that the content of this book, while forming the consistent nucleus of the mental transformations aimed at, is not intended as the sole content to be imparted. What is there given must be prepared for and must be amplified and developed by the oral instruction of the teacher and by all the other exercises prescribed for the year's work.

For convenience of discussion, the work of the first year may be divided into two parts—(1) preparation for the book; (2) the proper use and development of the matter contained in the book.

The first six or eight weeks should be devoted in large measure to preparing the child's mind to read from his book. At the end of this period the child may begin to read from his first book, but the work of preparation with blackboard and chart should still continue in a diminishing proportion for several months. Throughout the entire work of preparation the thought content of the book should never be lost sight of, nor should wholly extraneous matter be introduced at any time of the year.

The chief object in the first few days of the child's presence in school should be to remove from him all restraints, so that he may feel the environment of the school-room is in reality nothing more than an enlargement of his home environment. The oral instruction, consequently, should deal largely with the child's home, with his parents, brothers and sisters, and the various objects of his early affections. Suggestions for

this period of the work will be found in Chapter I of the Manual of Primary Methods. Chapter II contains a brief outline of the method to be followed in adjusting the child to his new physical environment. It is suggested that a teacher who is not already familiar with these two chapters should study them before proceeding further with this discussion.

The next object to be undertaken is to teach the child to cooperate with his fellows. Beginnings in this line of development are often made in the home during the pre-school period, but the conditions there are frequently so different from those obtaining in the school that the child stands in need of guidance and help from the teacher to free his powers and to enable him to act naturally and effectively with larger groups of children of his own age. The child entering school is in greater need of individual attention than in any subsequent period of his school life. Nor, indeed, is it easy to see how he can be led into effective cooperative action unless he be first taught to act effectively as an individual. The conditions prevailing in the primary class-room, however, make it difficult for the teacher to give as much individual attention to the children as she would wish or as the child needs. It is well, in spite of the difficulties in the case, that the teacher should hold correct ideals in the matter and that she should endeavor to approach them as far as circumstances will permit. No specific rules can be laid down. The teacher must be guided by the conditions which confront her, and these are seldom the same in any two class-rooms. A few general considerations are given in Chapter III of the Manual, which must suffice for the present.

There is usually undue haste in beginning the work of developing the child's written vocabulary. The old saying, make haste slowly, is never observed more profitably than in this matter; for it involves the application of a pedagogical principle of the utmost importance, and one which is too frequently ignored by the primary teacher, and by all teachers, for that matter. Nevertheless, it is rigidly true that if we wish to attain the legitimate aims of education, the procedure must always be from thought to language, and not from language to thought.

At first sight, it is true that the student who consumes the midnight oil poring over his text-books or other

learned volumes would seem to be violating this principle and to be proceeding from language to thought; but it is only seeming, for the words he reads will have no meaning to him unless they cry out to his previous experiences and the mental content that has been gained from actual contact with the world and with life. What he gains through his reading is knowledge of how to combine and interpret his experiences. New elements cannot enter in through this gateway, for it still remains as true of the ripe scholar as of the little child that there is nothing in the intellect except what was previously in the senses. The adult has deep need of guidance in the interpretation of his experiences, which, presumably, have been many and varied; but the child in the primary grade has a far greater need of thought elements which can be gained only through experience than he has of guidance in combining and interpreting his own mental content. The child is preeminently objective. He lives in his senses and in his muscles, and it is here that the teacher must learn to know him and to measure his needs before she can proceed rationally with the work of his education. Indeed, her work is far more that of guiding the child in the gaining of experience of muscle and sense than that of imparting to him content through written or even through oral instruction.

We do not mean, of course, that the work of improving the child's vocabulary or that of shaping and moulding into coherent and intelligent unity his previous and present experiences is to be neglected or deferred to a later period, but we do wish to emphasize that the beginning should be made in the thought content of the child rather than in his linguistic power, and that this relationship should be maintained throughout the entire school period. The introduction, organization, and development of the thought material should always hold a central and predominant place in the work of the teacher.

In the next issue of the *REVIEW* the development of the child's spoken vocabulary and the method of beginning the work of giving him control of a suitable written vocabulary will be considered. We will conclude, for the present, with quoting a page from the *Manual of Primary Methods*, which we wish every teacher using our method to take to heart before undertaking the work of teaching the first grade:

"While the child's eye and hand are busy with many things, and while he learns to use all of his muscles and grows from day to day in physical health and strength, his mind must not be starved. Nor will it suffice to keep him busy with the trivial and with the mechanical details of his physical adjustment. He must grow, day by day, towards an understanding of the great fundamental truths that will later on serve him in adjusting himself to God and to his fellow-man. He has, as yet, little or no ability to derive food material for himself from nature, and still less power to derive nourishment for mind and heart from books.

"During the first year in school the child's mind must be fed largely through his ear. The primary teacher must be a good story-teller, and she should use her gift to such purpose that the child's mental content will grow from day to day in richness and in vigor. As the mind's appetite grows by what it feeds upon, the child will come, little by little, to feel the pressure of soul-hunger driving him on to master the instrumentalities of thought-getting. He will thus be led by an inward impulse to overcome the difficulties of learning to read and of gaining control of scientific technique. The thought material given to the child must not be determined by the mere fact that it may interest him for the moment. The aim should be to implant in his mind germinal truths which, as they unfold, will lead him into the ever-widening fields of his five-fold spiritual inheritance."

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

PRELIMINARY ANNOUNCEMENT

This column, as its name implies, will be devoted solely to the professional interests of the teacher of English. By *interests* is understood whatever development anywhere in the field of English studies promises to bring about progress and improvement in teaching the English language and literature. In as real a sense as practicable, this column will, it is hoped, become an open forum for the helpful exchange of professional experiences, for answers to such individual queries as are of general interest, and for the ventilating of the professional opinions of the field in matters ripe for discussion. Critical and editorial comment also will be made monthly on matters of current interest or general importance. In short, the column is designed impartially and immediately for the constant use of every teacher of English.

The necessity for discussion of matters relating to the teaching of English is, we think, more or less evident. Tremendous economic developments and their corresponding disturbances of society these last twenty-five years have, as a secondary effect of the enormous expansion of commerce, elevated English to be one of the dominant languages of the globe, with an excellent chance, because of its flexible structure and unique powers of assimilation, to become a universal language as well. It is one of the most interesting linguistic developments of the twentieth century, and it is, at the same time, a matter of genuine importance and concern for the teacher of English. It is a matter of importance because the school must conform to the economic as well as the social development of the times, and it is a matter of concern because no small part of the increased burden placed upon education by present economic and social changes consists in the new necessity for *complete* instruction in English. The school, in the place of the home, must now supply practically everything that the pupil should have as his education in English, ranging from instruction in the A B C's to the proper employment of the voice and the intelligent use of current periodicals. This is essentially a

contemporary development. The old order contemplated little beyond the formal elements of language and literature. Even so recent a catalogue of Oxford as that of 1912 would display little evidence of an organized department of English, while organized instruction in English studies in secondary schools in the United States was in that same year admittedly superior to that in secondary schools abroad. Yet even here among us there has not been, and there is not at present, an entire satisfaction with the teaching of English and the organization of English courses. The ideal staff and department are somewhat nearer than the millennium, but they are still disturbingly far away. At present we are in process of experiment and growth, recognizing that new burdens rest upon us and that the present upheaval of the economic and social structure of the world will confront us with still greater pedagogical problems in the immediate future—the problems provided by reconstruction. These problems, so far as one may venture to forecast them, will be probably of two kinds—one the demands advanced by industry, the other the new requirements of the professional world. "We want," will say Industry, "our children competent to discuss questions of national, domestic, economic, and social importance. We want them to know how to reason and to think. Their peace and their prosperity depend to no small extent on their causing their voices to be heard intelligently and influentially." The professions will require, for their part, a finer culture in their members and a greater power to express the active thoughts in matters of science, economics, politics, and philosophy which the days of reconstruction will certainly bring forth. There will probably be closer and fuller communication between the plain man and the man in the office or study after the war is over, especially in the English-speaking countries. The English language will certainly and inevitably be drawn upon for expression by greater numbers of the English-speaking peoples than have made any conspicuous or audible public and private use of it these last fifty years, either here or abroad; and so, unless our schools be forward-looking, they are in danger of failing to discharge one of the weightiest obligations that has yet rested upon them in modern times. The world-wide resur-

gence of the democratic principle, if nothing else, will compel a new adjustment of former methods in teaching English to the new problems which loom in the immediate future. There is no outstanding present problem in English, for the reason that the whole present is a problem. The problem is: What changes shall we provide against for tomorrow? What will be demanded of us? New courses? New methods? A greater foresight and a greater power in our teaching? We will find out almost *too* soon. An increasing demand everywhere for more perfect knowledge of the resources of expression is *one* change surely that can be foreseen and anticipated. Indeed, the one fact of the present is, first, the supreme importance to us of the command of English as a vehicle of self-expression and of culture, and, second, our imperative duty to recognize this and shape our course accordingly.

That there was need of some constantly open medium of discussion of current literary affairs, a medium readily accessible and always comfortable for Catholic teachers, has been for some time evident, particularly after the war began, and especially since the undertaking of several profoundly important movements for improving, amplifying, and elevating the standards of the teaching of English in our schools. The foundation of the Catholic Sisters' College and of the Catholic Education Press and the linking together of the Catholic University of America and the Catholic schools throughout the nation made inevitable and necessary the development of a forum of our own wherein to discuss the constantly arising problems and interests of teachers of English and of those engaged in English studies. The new importance of English, both as a world and as a domestic language, and its certainly still greater importance in the days to come, was yet another deciding element. In order, therefore, that there might be some common ground on which the Catholic teachers of English in America might meet frequently and informally to discuss their work, their successes, their perplexities, and their theories for the advancement of English studies, THE CATHOLIC EDUCATIONAL REVIEW inaugurates this department.

The chief purpose, therefore, and the prime purpose, of this column—indeed, its justification and its hope—is “to be of

constant use to teachers of English and to be used constantly by them" upon any and every occasion when their needs arise. It is to be, among other things, a medium of communication. There is, strangely enough, no constantly active Catholic agency for the exchange of personal experiences between teacher and teacher in a field where the personal element is exceedingly important indeed. Literature, like the other fine arts, depends heavily upon the personal response, and receives its chief contributions from the vigorous personalities. There is not one successful teacher of English who has not added something of himself or herself to the teaching of English and who has not contributed definitely, by inculcating a love of letters, if in no other way, to the advancement of literature both as a useful and as a fine art. Every such teacher of English has, at one time or another, some personal experience of value to other members of the profession if only communicated to them. New contributions to the teaching of English must surely occur frequently in the field, unless we are allowing mechanical methods to replace the individual initiative which alone can properly serve a fine art. Now, such additions, such contributions, need not necessarily be footsteps on the sands of pedagogy, to be obliterated by the very next tide. If the authors of these contributions to the teaching of English—somewhat after the fashion of the physicians in their technical journals—will only consent to contribute to the progress of the teaching of English by publishing in these pages their personal discoveries of new, effective methods, or their own improvements or adaptations of old ways, or their criticism of new theories, the REVIEW feels that at last a long step forward will be taken, month by month, to the goal that all of us have in view—the perfect teaching of English. A fuller, freer cooperation, a cooperation that would be generous, eager and self-forgetful, should serve, the REVIEW thinks, to draw closer together a field which at present in its Catholic parts is seriously scattered, unlike that considerable portion outside which is more or less firmly united, actively cooperative and at present setting in no small measure the standard for the entire United States.

In the course of the creative work of teachers of English

there occasionally arise, to be sure, perplexities for which often the situation as it exists may suggest no remedy or solution. There has existed in England for two generations a magazine which took its rise out of a somewhat similar case among the reading public at large, and the magazine flourished because the reading public cheerfully supported a periodical which would help find answers for its questions concerning books, authors, and literary events. We refer to "Notes and Queries." It was largely a cooperative affair, and you can find in its pages for these last fifty years the answer to almost any conceivable question on literature, with most of the answers supplied by the subscribers to the journal themselves. Perhaps such a thing is possible only in England, where the general atmosphere of letters is more congenial to it, thanks to a fostering care of that atmosphere by the *Athenaeum*, the *Academy*, the *Bookman*, and the *London Times'* Literary Supplement. In the United States we have been too busy, perhaps, with the process of fundamental construction to require any medium for the answering of questions beyond those well-known mediums which devote themselves to various kinds of statistics. We have, perforce, been content with viewing things principally in the mass, and only gradually are we improving our technique to the point of nicety in details. However, we are coming on! Now, no journal could hope to answer every question put to it, nor will you find always in "Notes and Queries" every question followed proximately by its answer. You will observe, however, that questions of general interest are usually answered there with such completeness as may be desirable or possible. In its own turn, the REVIEW will humbly undertake to reply publicly, so far as considerations of space, opportunity, and general interest permit, to queries on professional matters of English sent in from teachers in the field. Matters relating exclusively to the Syllabus for the Affiliated Schools must, of course, be referred to the Committee, who will in turn bring them as promptly as possible to the attention of the University reader concerned. All other questions of public interest, however, will find space here whenever possible, and while all communications must bear the sender's signature and address, if they are to receive attention, no

signatures will be published unless specifically requested. This rule will be invariable, for the REVIEW desires the entire confidence of its correspondents to this column.

Especially does the REVIEW desire this in matters which are ripe for public discussion. There are subjects which arise from time to time in the field of English studies which receive their best consideration only from public discussion. To ventilate such subjects by the expression of the personal opinions of the teachers in the field is frequently the most satisfactory, and sometimes the only, way of learning the professional thought and the professional opinion upon the topic in question. While any extended controversy is hardly desirable, because of the demands on the space at the column's disposal, any exchange of opinion will always be welcomed whenever and wherever offered. In this instance also, as above, the correspondents of "The Teacher of English" can be sure of complete confidence being maintained in their behalf whenever they request it.

On the part of the REVIEW itself there will appear in these pages, from month to month, comments, both critical and editorial, on current literary events, current literature, and current problems of interest to the field at large. An endeavor will be made to notice such public meetings of literary societies as are of professional moment; to keep abreast of periodical literature, and to note such publications, pamphlets, theses, and books as are of real value to the teacher of English and the English library.

Last of all, and for our part most important, is the earnest desire that every teacher of English will make *constant, friendly use* of these pages, to the end that by mutual help and cordial cooperation the field may be drawn closer together and the teaching of English—as one of the fine arts—may attain that fearless progress which should characterize it always.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

FOR GOD AND COUNTRY

The Finance Committee of the District of Columbia K. of C. Million-Dollar War Camp Fund, in common with like committees in cities and towns throughout the United States, is making an appeal for subscriptions to said fund from all Catholics, in order that they may share in this great mission and that it may be adequately financed within the shortest possible space of time.

We are confronted with the proposition of opening up recreation centers at all of the principal concentration camps (at least sixteen in number), possibly also at the regular army expansion camps, and of furnishing priests (where the military chaplain is not of our faith) and their support while so engaged, both here and in Europe. The centers will, of course, be open to all, regardless of creed or membership in the K. of C.

In addition to the features of entertainment and recreation to be furnished at our buildings in the various camps to all soldiers located therein, regardless of creed, an even more pressing duty is ours to care for the religious needs of our Catholic men, both in the training camps and in the war zone, who, it is estimated, will number about 40 per cent of the total.

The Catholic chaplains provided under the rule of the Government will not be at all sufficient for the purpose. By agreement with the Hierarchy, we have undertaken to assume the support of additional priests sufficient in number to fully care for the spiritual needs of our Catholic men in the service.

It is said that the Y. M. C. A. estimates that \$7,000,000 will be required to finance its work for the first year, said to be about 60 per cent of the total. If this estimate is accurate, with 40 per cent of the total Catholics, it would seem that the K. of C. War Camp Fund should reach the \$2,000,000 mark if we are to cover the work just as thoroughly.

What greater consolation for the Catholic heart than to feel that through our individual financial sacrifice we will make it possible for our Catholic men to receive absolution on the eve

of battle, and also to furnish the sweet consolation of religion to the wounded and dying?

A gift to this great and necessary mission should forever stamp the donors as men and women of practical forethought, timely patriotism, and true Christian charity.

Make all checks payable to James A. Cahill, Treasurer, Commercial Bank, Fourteenth and F Streets Northwest, Washington, D. C.

WAR AMERICANIZATION

War Americanization is a significant feature of the third "America First" campaign announced today by the Department of the Interior, Bureau of Education. This unique plan is already being worked out in New York City by an official of the National Committee of One Hundred, which is associated with the bureau as advisory council on Americanization. In that city the appeal for war Americanization met with such an enthusiastic response that upon the suggestion of the Mayor's Defense Committee the Board of Education appropriated \$78,000 to carry out the plan.

The national scheme has been in process of formulation for several months, and has been carefully worked out in consultation with Federal officials, representatives of national organizations, and school authorities. Details will be announced in a few days.

The aim of the third campaign will be directed toward stimulating the acquisition of the English language by all immigrants and toward inspiring a genuine allegiance to the United States on the part of all citizens. The bureau will again be assisted in the campaign by the National Committee of One Hundred, appointed last year by the Commissioner of Education to assist bureau officials in all matters pertaining to Americanization. To render effective aid the committee has opened headquarters in Washington, from which it is establishing contact with national organizations and officials. Already leading chambers of commerce, several large cities, and a number of patriotic and fraternal organizations, representing several million members, are negotiating with the bureau for the purpose of entering into the campaign according to specifications outlined in official circulars.

Official records show that approximately 3,000,000 foreign-born whites residing in the United States do not speak English. Only a small number of these have attended evening school to learn the language indispensable to employment, business, and social relations in this country. Concerted effort will be put forth to induce these immigrants to learn English and acquire a knowledge of the Government, institutions, and ideals of the United States. America's part in the war and the obligations of an immigrant to the country during the war, officials of the bureau believe, should be made clear to all those attending evening school. To give this information will be an important phase of the war Americanization plan.

CONSERVATIONISMS

One ounce of sugar less than usual a day would not be much of a sacrifice, but it would mean much of a saving. One ounce less a day would save 1,185,000 tons a year, and that would keep sugar plentiful and cheap for us and our allies. Remember, and save your ounce.

This is a short year for wheat and a good one for potatoes. A baked potato equals a slice of wheat bread as food. Therefore, eat the baked potato and save the slice of bread.

America and her allies must not run out of wheat, meat, or fats. If they do, the war is lost. Conservation in America will save starvation in Europe.

Not diminution, but substitution—that is all food conservation asks. Branmeal muffins for breakfast and cornmeal bread or johnnycake for lunch will send wheat to the men in the trenches.

Two meatless meals each day would be a good thing for many and no injury to any.

Foodless and less food are two very different things. Some of us can afford to eat less food in order that none may be foodless.

"A War Food Message for the American Home," a pocket booklet that you ought to carry, read, mark, and inwardly digest, says: "Your Government does not want you to give up three square meals a day, or even one. All it asks is that you eat less of the foods that are so greatly needed by our

armies, our allies' armies, and the people behind them, and more of the foods that are plentiful." Anyone who grumbles at that doesn't deserve one square meal a day.

Four things we must save—sugar, meat, milk, and wheat. Men cannot fight unless they are fed. Every meatless, wheatless, sugarless meal helps to win the war and save our liberties and homes.

There are two great classes of foods—(1) those that supply fuel or energy, and (2) those that are necessary for bodily growth and repair. If the food conservation propaganda can lodge this idea in people's minds, and along with it the knowledge of a well-balanced diet, it will have conferred a lasting benefit upon the American digestion.

Eat less cake and pie, not only to save wheat and sugar for the world's needs, but to save your own health.

Growing children need whole milk, but grown people can drink skim milk, which is as rich in protein and mineral matter as whole milk.

Realize that there is a shortage in the milk supply owing to shortage and high prices of feed, leading to the killing of thousands of milk cows for meat. For the sake of the babies and children, we must not waste a drop of milk.

A quart of milk gives as much energy as eleven ounces of sirloin steak or eight and a half eggs.

Drink skim milk, if an adult, and use it in cooking. Make cottage cheese of the sour milk. Cottage cheese is one of the best of foods.

One pound less of wheat flour a week per person in the United States would save 133,000,000 bushels of wheat for our armies and our allies. That would go far toward filling the gap between the need and the supply.

BULLETINS ON FOOD CONSERVATION

The following list of publications on food conservation may prove of value to teachers of home economics and others who are interested in the movement for national economy:

Publications of the Department of the Interior, to be obtained from Bureau of Education, Washington, D. C.:

Series of home economics letters relating to war service—19.

What the Home Economics Teacher Can Do. 20. Economy in Food Courses. 21. High School Food Economics in Practice. 22. A Brief Course in Food Economy for Colleges and Normal Schools. 23. Red Cross Work for the Household Arts Teacher. 24. A Course in Food Economics for the Housekeeper. 25. Service to Be Rendered by College and University Home Economics Departments.

Publications of the United States Department of Agriculture, to be obtained from Division of Publications, Department of Agriculture, Washington, D. C.:

Food Thrift Series, I-V—Farmers' Bulletins: No. 807, Bread and Bread Making; No. 808, How to Select Foods—I, What the Body Needs; No. 817, How to Select Foods—II, Cereal Foods; No. 824, How to Select Foods—III, Foods Rich in Protein; No. 839, Home Canning by the One-Period, Cold-Pack Method; No. 841, Drying Fruits and Vegetables in the Home; Uo. 853, Home Canning of Fruits and Vegetables Taught to Canning Club Members in Southern States; No. 871, Fresh Fruits and Vegetables as Conservers of Other Staple Foods.

Publications issued by the Extension Division of the State Agricultural College or State University, available to residents of the State, to be obtained from the Department of Home Economics or the Extension Division of the State Agricultural College or State University.

In a few States the State Department of Education has issued bulletins and pamphlets of instruction on food conservation.

Publications of the Food Administration, to be obtained from the Food Conservation Section, Food Administration, Washington, D. C.:

Ten Lessons on Food Conservation—I. Part 1. Food the Deciding Factor. Part 2. Plan of the Food Administrator. II. Food Conservation Measures. III-IV. Wheat Conservation: Demonstrations of Emergency Breads. V. Conservation of Meat. VI. Conservation of Fats and Sugars. VII. Food Preservation: Demonstration of Canning. VIII. Food Preservation: Demonstration of Drying. IX. Fundamentals of an Adequate Diet: Adults, Children, Infants. X. Methods of Organizing Local Groups Into a Working Unit.

WAR EMERGENCY BULLETINS

Technical Education Bulletin Series, Bureau of Publications, Teacher's College, Columbia University, New York City:

No. 30, Economical Diet and Cookery in Time of Emergency; price, 15 cents. No. 31, Simple Lessons in the Physical Care of Children; price, 10 cents. No. 32, Lessons in Home Nursing; price, 15 cents. No. 33, How to Plan Meals in Time of War, with Economical Menus and Directions for Marketing; price, 20 cents. No. 34, Ninety Tested, Palatable, and Economical Recipes for the Housewife; price, 30 cents. No. 3, The Feeding of Young Children; price, 10 cents. No. 23, Food for School Boys and Girls; price, 10 cents. No. 27, Some Food Facts to Help the Housewife in Feeding the Family; price, 5 cents.

Miscellaneous war emergency bulletins and publications, to be obtained from the address indicated:

Conservation of Foods. Bulletin, Stout Institute, Menomonic, Wis.

Timely Suggestions and Economical Recipes. Registrar's Office, Drexel Institute, Philadelphia, Pa. Price, 10 cents; postage, 2 cents.

Food Thrift. Suggestions, Menus, Recipes, and Substitutes. Department of University Extension, Board of Education, Boston, Mass.

The Children's Food. Mary Swartz Rose. Emergency Committee, American Home Economics Association, 19 West Forty-fourth Street, New York City. Price, 5 cents.

Home Canning Manual for Fruits and Vegetables. National Emergency Food Garden Commission, 210-220 Maryland Building, Washington, D. C. Postage, 2 cents.

Home Drying Manual for Drying Vegetables and Fruits. National Emergency Food Garden Commission, 210-220 Maryland Building, Washington, D. C. Postage, 2 cents.

HOME ECONOMICS PUBLICATIONS ISSUED BY THE BUREAU OF
EDUCATION

Bulletin, 1914, No. 36. Education for the Home, Part I, Introductory Survey and Equipment for Household Arts. 10 cents.

Bulletin, 1914, No. 37. Education for the Home, Part II, The States and Education for the Home; Rural Schools, Elementary Schools, High Schools, Normal Schools, Technical Institutes, Various Agencies and Organizations. 30 cents.

Bulletin, 1914, No. 38. Education for the Home, Part III, Colleges and Universities. 25 cents.

Bulletin, 1914, No. 39. Education for the Home, Part IV, List of References on Education for the Home; Cities and Towns Teaching Household Arts. 10 cents.

Bulletin, 1917, No. 23. Three Short Courses in Home Making—Care of the Home, Cooking, Sewing. 15 cents.

(The above mentioned bulletins may be secured from the Superintendent of Documents, Government Printing Office, Washington, D. C., at the prices listed.)

In addition to these bulletins, other material that may be of help to the home economics teacher can be secured upon direct application to the Bureau of Education, as follows:

Reprint of Chapter XVI, Home Economics (from the report of the Commissioner of Education, 1916).

Brief (one-term) Courses for Normal Schools (printed circular)—Cookery, Sewing, and Care of the Home.

List of normal schools in which home economics is taught.

List of colleges and universities in which home economics is taught.

Bigliographies.—Suggestive lists of text-books to be brought up to date from time to time: Foods and cookery; text-books for use in elementary schools; sewing and textiles; household administration; household and food chemistry; care and sanitation of the house.

HOME ECONOMICS LETTERS

1. Home Economics in the Rural Schools.
2. Government publications that are of interest and help to the home economics teacher and student.
3. Text-books and other publications of help to the home economics teacher and student.

Series relating to home economics in city schools:

4. Opinions on Supervision of Home Economics.
5. Duties and Qualifications of a Supervisor of Home Economics.

6. What Should an Eighth-Grade Girl Know?
 7. Conditions Governing the Introduction of Home Economics.
 8. Value of Practice Houses.
 9. The Sewing Machine and the Commercial Pattern.
 10. Amount of School Time Needed for Home Economics Instruction.
 11. Home Economics Problems in the Hawaiian Islands.
 12. Courses in Clothing.
 13. Increase in Amount of Home Economics Teaching.
- Series relating to home economics in smaller high schools:
14. (a) Ideals of Home Economics Teaching in Smaller High Schools.
 15. (b) Courses in Home Economics in Smaller High Schools.
 16. (c) Special Features in Home Economics Teaching in Smaller High Schools.
 17. (d) Meeting the Needs of the Community Through Home Economics Teaching in Smaller High Schools.
 18. (e) The Preparation of the School Lunch in Smaller High Schools.
- Series relating to war service:
19. What the Home Economics Teacher Can Do.
 20. Economy in Food Courses.
 21. High School Food Economics in Practice.
 22. A Brief Course in Food Economy for Colleges and Normal Schools.
 23. Red Cross Work for the Household Arts Teacher.
 24. A Course in Food Economics for the Housekeeper. (Revised July 20, 1917.)
 25. Service to Be Rendered by College and University Home Economics Departments.

Food. Life Extension Institute, 25 West Forty-fifth Street, New York City. Price, 10 cents.

Food Charts, Showing the Comparative Fuel Value of Common Foods in Relation to Their Cost. Simmons College, Boston, Mass. Set of six wall charts, \$1.50; housekeeper's set, 8½ x 23, 8 cents apiece in quantities of 100, 10 cents apiece single.

Food Economics Bulletins, I-IV. Leaflets. Garland School of Homemaking, Boston, Mass.

Food for the Family. New York Association for Improving the Condition of the Poor, 105 East Twenty-second Street, New York City. Price, 5 cents.

Food Preparedness. The University of Buffalo. Bulletin. Secretary of the Faculty of Arts and Sciences, Townsend Hall, University of Buffalo, Buffalo, N. Y.

Suggestion for Menu Planning to Help the Housewife Meet the Present Emergency. Milwaukee-Downer College, Milwaukee, Wis. Price, 15 cents.

Forty Ways of Reducing Food Bills. Winifred Stuart Gibbs. Extension Department, Mechanics' Institute, Rochester, N. Y. Price, 10 cents.

Food Economy for the Housewife (Bibliography). Library Bulletin. State College of Washington, Pullman, Wash. Price, 25 cents.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The academic year of 1917-18 was formally opened on Sunday, September 30, with Solemn High Mass, celebrated by the Very Reverend George A. Dougherty, D.D., Vice-Rector. The exercises took place in the Chapel of Gibbons Hall, and were attended by the entire faculty and student body of the University. The Right Rev. Rector, Bishop Shahan, delivered the sermon.

Registration of students promises to exceed all expectations for the freshman class. Already 100 new students have been entered upon the rolls. The largest decrease in students is noticeable in the senior year.

On Friday, September 29, the graduation exercises of the naval students who have been accommodated at the University took place in Gibbons Hall. Rear Admiral McGowan, Paymaster General of the Navy, made the address to the graduates. The class, which numbered 117, is the largest in the history of the Pay Corps of the Navy. The graduates received the rank of ensign, with the title of assistant paymaster in the Navy.

Instruction for a second class is to begin early in October.

RESULTS OF THE KNIGHTS OF COLUMBUS SCHOLARSHIPS EXAMINATION HELD AT THE CATHOLIC UNIVERSITY OF AMERICA

The following candidates were successful in the examination held April 14, 1917, for the vacancies in the Knights of Columbus Scholarships at the Catholic University of America:

Paul Hanly Furfey, Patrick Wilfrid Thibau, Othmar Solnitsky, James Joseph Gallagher, John Prosper Eckert, Edward Rayson Roche, Raymond E. Rielag, Gerald James Murphy, John Flavin Cox, Charles A. Hart, James Vincent Walsh, James Ambrose Losty, Peter H. Ruvolo, Fulton J. Sheen, Daniel Charles Regan, Robert F. Milde, Jr., Leo Vincent Jacks, John Richard Dolan, George William Schmucker, John Syl-

vester Harrington, Fred Goebel Rabold, Robert Hugh Mahoney.

According to States the candidates are divided as follows: Connecticut, 4; District of Columbia, 1; Iowa, 1; Indiana, 1; Illinois, 3; Kentucky, 1; Massachusetts, 1; Nebraska, 1; Ohio, 1; New York, 3; Pennsylvania, 1; Texas, 1; Vermont, 1; Canada, 1; Nova Scotia, 1.

TRINITY COLLEGE NOTES

Trinity College again counts its largest enrollment. There are 278 students in the four classes, of whom 52 are candidates for degrees in June. September 30 was Cap-and-Gown Sunday, when the seniors donned the academic costume, wearing it for the first time to the Mass of the day, which was celebrated by the Rev. W. J. Kerby. According to custom, Dr. Kerby preached an appropriate sermon, taking for his subject "Standards," and developing his theme in an original and convincing manner.

There are no changes in the college faculty this year.

The first student from the Philippines has been received—a bright girl from Manila, who speaks English, Spanish and French.

Mrs. O'Connor, of San Jose, Cal., has greatly enriched the college library by a hundred volumes in de-luxe editions, including "Women in All Ages and All Nations," "Literatures of the East," "Memorial Edition of the Complete Works of James Whitcomb Riley," "Complete Works of Abraham Lincoln," "Drama and Opera: Their History, Literature and Influence on Civilization," "Cary's Translation of Dante's Divina Commedia, with Illustrations by Doré," and a portfolio of engravings to accompany "Drama and Opera." To these should be added a Grolier Press edition of Shakespeare, in twenty octavo volumes, sent some time ago.

A happy event at Trinity just before the reopening of classes was the celebration of the golden jubilee of religious profession of Sister Madeleine, the head of the Department of French Language and Literature. On September 9 and 10 three Masses were said each morning for the jubilarian, one being a Solemn High Mass, celebrated by four members of the Paulist Community, with a sermon by Rev. Francis L. Lyons, C.S.P.,

and another a Mass celebrated by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University. On both days and at the two Solemn Benedictions excellent musical programs were rendered. Sister Madeleine was the recipient of congratulations and gifts from friends and former pupils in all parts of the country and in Europe. Our Holy Father the Pope cabled his blessing.

Sister Madeleine was born in Paris, France, and there, in an atmosphere of piety and culture, she received her early education. From France she went to Belgium and entered the mother house of the Sisters of Notre Dame, at Namur, and on September 10, 1867, she pronounced her vows and became a member of one of the great teaching orders in the Church. Since that time fifty years have passed, in which Sister Madeleine has been constantly employed in teaching in the various schools of the order. Her first assignment was at the Convent of Clapham, a suburb of London, where she labored several years, numbering among her pupils many of the daughters of the nobility of Europe. Later she came to America, and was in charge of the French department at the Convent of Notre Dame, West Rittenhouse Square, Philadelphia, where she remained until the founding of Trinity College, in 1900, when she came to Washington as a member of the first band to open the institution and head the department in French. An unusually gifted and brilliant scholar, in the deep, sure, thorough sense of the old school, she has in these many years that have passed helped to mould the minds and morals of many prominent women in this country and abroad. The years have but touched her gently, and she is still full of enthusiasm and vigor, the two characteristics that have marked her work and revealed that great force of her uplifting influence. Only two members of her band are still living; one is stationed in Cincinnati, and the other is at the mother house in Belgium.

MARYKNOLL IN SAN FRANCISCO

The American Catholic Foreign Mission Society established its third center of activities, in San Francisco, September 13, on the eve of its superior's departure for the Far East.

On Van Ness Avenue, overlooking the Pacific Ocean, which

will bear its future missionaries to their field of labor, this young organization, only six years old, yet already vigorous, has opened a procure where one of its priests will reside to further the interests of the Society and to harbor missionaries on their passage to and from the Orient.

The moving spirit in this latest development of the Maryknoll Society is the Rev. Joseph P. McQuaide, pastor of the Sacred Heart Church, and one of the best known priests on the Pacific slope.

Father McQuaide has been strongly encouraged in this effort by Archbishop Hanna, who welcomed Father Walsh on his passage to the Orient and personally attended the opening of the new house.

The headquarters of the Society are at Maryknoll, Ossining, N. Y.; and at Clark's Green, near Scranton, Pa., is located the Vénard Apostolic School, a feeder for the Seminary at Maryknoll.

COLLEGES AND UNIVERSITIES FOR NEGROES

Adequate college and university education for colored people is urged by Dr. Thomas Jesse Jones of the United States Bureau of Education, Department of the Interior, in the two-volume report on Negro Education just issued by the Department.

"If college education is of value to any group, surely it is to those who are to be the leaders of the colored people. Only a broad-minded leadership with a thorough grasp of human development can understand the peculiar difficulties resulting from the close proximity of such widely varying races as the black and the white people of the Southern States.

"The race must have physicians of real skill and the spirit of service to lead against the insanitary conditions that are not only threatening the group itself but also its white neighbors. It must have religious teachers who can relate religion to the morals of the individual and to the common activities of the community. It must have teachers of secondary schools who have had a college education in the great modern sciences and in the historical development of civilization."

Dr. Jones points out that despite high ideals and notable

enthusiasm on the part of the race and its benefactors, most of the colored institutions calling themselves colleges are poorly equipped and ineffectively organized and administered. Only a few institutions at present have the student body, equipment, and teaching force of a genuine college, but a number of institutions do some work of college grade. The location of two or more colleges for Negroes in Selma, Ala.; Little Rock, Ark.; Atlanta, Ga.; New Orleans, La.; Holly Springs and Jackson, Miss.; Greensboro, N. C.; Columbia and Orangeburg, S. C.; Nashville, Tenn.; Austin, Marshall, and Waco, Tex., indicates a wasteful duplication of collegiate effort.

Any plan for further development of college and university education for negroes should, according to Dr. Jones, take into consideration income, plant, teaching force, and present location of schools offering more or less college work. "Every institution should realize that success and honor and human service are not necessarily attained through a college department or even through an industrial or agricultural plant." The Bureau's report suggests that all agencies interested in negro education cooperate in the development of a few institutions of university and college grade. There seems to be general agreement that Howard University at Washington, and Fisk University at Nashville, Tenn., are the most promising institutions for development as universities. It is suggested that first-class colleges be located at Richmond, Va., Atlanta, Ga., and Marshall, Tex. Still another group of institutions should be developed into junior colleges or institutions doing two years of college work. A number of institutions are already offering courses of this grade but they are all in need of more equipment and larger income. These institutions, Dr. Jones points out, should make generous provision for teacher-training courses, both in their secondary and college classes.

"The education of negroes in America undoubtedly requires institutions that are genuinely of college grade," says Dr. Jones. "The first step in the realization of this need is the agreement that all shall combine in an effort to develop a few well-selected institutions. The second requirement is the

determination on the part of the institutions that every college activity shall be adapted to the demands of modern society."

DECLARATION OF PRINCIPLES OF NATIONAL EDUCATION ASSOCIATION

The National Education Association, assembled in annual convention in the city of Portland under unprecedented conditions of world war, recognizes that the first duty of the hour is whole-hearted national loyalty. Our supreme wish is to give the fullest measure of service for the sacred cause of our country and our allies in defense of democracy and righteousness.

We pledge to President Wilson and the national administration, and to governors and other authorities of our respective States, that we will conduct all educational affairs committed to our care in this spirit, putting aside for the present the consideration of all other questions, however important.

We rejoice that the young men and young women of our country have manifested such a splendid spirit of patriotic devotion to the national cause. The records of our secondary schools, colleges and universities give proof that the American educational system has not failed to inculcate the spirit of patriotism. We are proud of the work that our young people are doing in Army, Navy, training camps, hospitals and Red Cross service.

Realizing that this is not to be war of a few months, that victory is to be won not so much by individual valor as by organization and full use of the resources of the nation, we are convinced that the educational system must be maintained in the highest possible state of efficiency.

All are agreed the standards in the elementary, intermediate, secondary and industrial schools must not be allowed to deteriorate during this crisis, but, if possible, must be improved. Likewise, collegiate and professional education must be encouraged and further developed, because one of the greatest needs of the country, both in war and in periods of national reconstruction, is trained leadership.

In this spirit we recommend to all who are responsible for educational organization and administration that they survey

present conditions and evaluate the work being done, in order that the greatest possible efficiency may be immediately secured.

Revision of courses of study, improvement of methods of instruction, alterations in the lengths and dates of school terms, shortening of vacations and holidays, adaptations of school days with provision for part time work, the maintenance of continuation schools, the wider use of school plants, prompt organization and further development of industrial and other forms of vocational work, all these matters should receive immediate attention and prompt action.

Physical education, including medical inspection for all children in all schools, should be worked out wisely and emphasized as never before.

In technical institutions, colleges, and universities, where the young men are of suitable age, we recommend that the government give every encouragement to genuine military training, ample in scope and practical in nature.

The nation needs the benefits of genuine thrift and conservation of all resources. To this end we recommend that all schools and institutions make definite provision for the teaching of these practical virtues. We recommend that the existing extension departments of our land-grant colleges and other institutions be strengthened in order that their advantages may be brought to all the people.

We reaffirm the previous recommendations of this association on the justice and educational value of manhood and womanhood suffrage; the establishment of a national university; the protection of teachers and institutions from designing partisanship; the creation of a federal department of education in charge of a secretary of education, and the maintenance of improved standards of salaries commensurate with conditions of living.

We urge that patriotism be taught by every teacher of whatever grade, by methods adapted to the mental and spiritual life of pupils, whether this be by heroic story, by song, by biography and history, by social ethics, or by a revised and vitalized civics.

We ask the cooperation of the National Council of Defense, State councils of defense, governors, superintendents, and all school officers, in order that these recommendations may be put

into practice in the shortest possible time and in the wisest possible way.

Finally, as President Wilson has given us the vision, we ask the blessing of God upon the cause of the nations in alliance to save the world from militarism and autocracy, and we pledge again that we will work with entire devotion for the establishment of a triumphant peace after victory, a peace to be administered by a "Veritable League of Honor," an inclusive league of nations founded upon the principle of national loyalty extended into world citizenship.

Resolved, That President R. J. Aley is hereby authorized to appoint such committees as he considers necessary to promote and to make effective the suggestions and recommendations embodied in these resolutions.

TO TEST CHILD LABOR LAW

According to press despatches, Judge James E. Boyd, of the Federal Court in North Carolina, on August 31, declared the Keating-Owen Child Labor Law unconstitutional. The ruling came as the result of injunction proceedings instituted by Robert H. Dagenhart and his two sons against a cotton manufacturing company to prevent the company from dismissing the boys, both of whom are minors, from the company's mill at Charlotte. The Federal District Attorney was made a defendant.

The new federal law which went into effect on September 1, prohibits the employment of any child under fourteen years of age in any factory, mill, workshop or cannery, whose products are to be shipped in interstate commerce, and requires that the working day of children 14 to 15 years old shall not be longer than eight hours. The older Dagenhart boy is under 16 and the younger under 14 years of age. Since the North Carolina Law allows eleven work hours a day, the father contended that the older son has a right to work in the mill, and since it also permits boys under fourteen to work, he maintained the rights of the younger son to employment. It is expected that the Government will appeal the case and soon have it brought to the Supreme Court for decision.

TEACHERS' INSTITUTE

The Annual Teachers' Institute of the Archdiocese of San Francisco was held during the week of July 23. The exercises opened with Solemn Mass in the cathedral, celebrated by Rev. Ralph Hunt, S.T.L., superintendent of schools. An inspiring sermon was delivered by Most Rev. Archbishop Hanna.

The lectures were held in the Young Men's Institute Building and were largely attended by the brothers and sisters of the Archdiocese. A varied program was presented by Very Rev. Edward A. Pace, S.T.D., and Rev. Peter Guilday, Ph.D., of the Catholic University of America, and Brother Leo, F.S.C., L.H.D., of San Francisco. The program in full follows:

July 23

11 a. m.—Introductory Address—Rev. Ralph Hunt, S.T.L.

11.30 a. m.—The Correlation of Studies—Very Rev. Edward A. Pace, S.T.D.

2 p. m.—Religion and the Study of Literature—Brother Leo, F.S.C., L.H.D.

3 p. m.—The Spiritual Interpretation of History—Rev. Peter Guilday, Ph.D.

July 24

9.30 a. m.—The Educational Value of History—Rev. Peter Guilday, Ph.D.

11 a. m.—The Ends of Instruction in English—Brother Leo, F.S.C., L.H.D.

3 p. m.—From Nature to God—Very Rev. Edward A. Pace, S. T. D.

July 25

9.30 a. m.—The Organization of Catholic Society in Europe (476-1073)—Rev. Peter Guilday, Ph.D.

11 a. m.—The Teaching of Poetry—Brother Leo, F.S.C., L.H.D.

3 p. m.—The Church and Science—Very Rev. Edward A. Pace, S.T.D.

July 26

9.30 a. m.—The Rise of the Temporal Power of the Papacy—Rev. Peter Guilday, Ph.D.

11 a. m.—The Drama—Brother Leo, F.S.C., L.H.D.

3 p. m.—Catholic Pioneers of Scientific Progress—Very Rev. Edward A. Pace, S.T.D.

July 27

9.30 a. m.—Pre-Reformation Crises in the Church—Rev. Peter Guilday, Ph.D.

11 a. m.—Oral and Written Expression—Brother Leo, F.S.C., L.H.D.

3 p. m.—Lessons from the Ritual—Very Rev. Edward A. Pace, S.T.D.

July 28

9.30 a. m.—Methods of Historical Study—Rev. Peter Guilday, Ph.D.

11 a. m.—Great Catholic Writers—Brother Leo, F.S.C., L.H.D.

3 p. m.—Suggestions of Method—Very Rev. Edward A. Pace, S.T.D.

WINNERS IN ESSAY CONTEST

The American School Peace League announces the following list of successful contestants in the Seabury Prize Essay Contest for 1917. This contest is conducted annually by the League, and there are two sets of prizes,—one for the three best essays written by normal school seniors of the United States and one for the three best essays written by secondary school seniors of the United States, first prize, \$75; second prize, \$50; third prize, \$25. The subject of the normal school essays was, "What Education Can Do Toward the Maintenance of Permanent Peace," and the subject of the secondary school essays was, "The Influence of the United States in the Adoption of a Plan for Permanent Peace."

Normal School Set

First prize—Miss Icie F. Johnson, State Normal School, Warrensburg, Mo.

Second prize—Hermas Jesse Rogers, State Normal School, Cape Girardeau, Mo.

Third prize—Mrs. Mary M. Barclay, State Normal School, Los Angeles, Cal.

First honorable mention—Miss Dorothy I. Pendleton, State Normal School, Salem, Mass.

Second honorable mention—Carolus J. Mackey, State Normal School, Brockport, N. Y.

Third honorable mention—Miss Mary Belle Alexander, Sam Houston Normal Institute, Huntsville, Tex.

Fourth honorable mention—Miss Mary Rathbun, State Normal School, San Jose, Cal.

Secondary School Set

First prize—Carroll M. Hollister, High School, Norwalk, Conn.

Second prize—Miss Zora Guenard, High School, Superior, Wis.

Third prize—Miss Edna A. Hull, Polytechnic High School, Los Angeles, Cal.

First honorable mention—Miss Kathleen E. Hartwell, Girls' Latin School, Boston, Mass.

Second honorable mention—Howard P. Jones, Riverside High School, Milwaukee, Wis.

Third honorable mention—Miss Dreda Reynolds, Notre Dame of Maryland, Baltimore, Md.

Fourth honorable mention—William Worth Hall, Classical High School, Providence, R. I.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

The Mexican Problem, by Clarence W. Barron, Boston: Houghton Mifflin Co., 1917. Pp. xv+136, 8vo cloth.

The Mexican problem has suffered an eclipse at present, owing to the deep interest which has laid hold of the country in the European war, but the Mexican problem is not settled, and will not be settled for some time to come. Moreover, it is a problem at our own doors which will demand with increasing urgency that we take our proper part in solving. The author of the present work has a close and intimate acquaintance with the Mexican situation, stimulated evidently by financial interests as well as by humanitarian interests. What he has to say on the subject is worth reading, whether the reader agrees with him or not.

In his foreword, dated July 4, 1917, Mr. Barron helps the reader to an understanding of the point of view from which he approaches the problem: "This old globe is now belted with battle, in the greatest war that ever was or ever can be, to settle the problem of the brotherhood of man and of nations. When the smoke shall have cleared away there will be a new day for the world and a new meaning to Christian brotherhood, as there will be a brotherhood of nations for the first time in human history. In the future national disorder must not be allowed anywhere in the world, for it leads to international disorder.

"The idea that Mexico is a land to be exploited by foreign princes passed away with Maximilian. The idea that it is to be exploited for the benefit of the United States must soon go by the board, if it has not already gone. What is wanted is a clear path to extend help to Mexico—Mexico in its normal disorder, moral, social, financial and political.

"As a student of the war and human progress, I went to Mexico to study the oil situation. I came back with something more important—'the Mexican problem.' Seeking its solution where I had failed to find it in railroad, agricultural or mining development, I found it in oil, because oil at the seacoast could give development from high wages without making sudden upset of the economic structure of the country."

The author proceeds to point out that the only hope of Mexico, as of any other country, lies in engaging its population in earnest and continued work. "Man must work. God works; angels work; devils work. There is no redemption for man, there is no progress for man or woman except by labor."

After pointing out the rôle that America has played in the development of freedom of men and of nations, he continues: "From freedom of hand and mind America must go forward, is going forward, in freedom, with heart pulsating for universal political freedom. Human liberty can be maintained on this planet only by coordination of hand, of mind, of heart. The heart of America is now expanding east, west, and north; Japan and Australia, west; Canada and the British Isles, to the north; France, Italy, Russia, our allies, east. Can we forget Mexico, our nearest brother south? And she has so much to give us—fruit of the tropics, mineral oil, wealth of a continent compressed into an isthmus, capacity for the happy, healthful, helpful labor of, not 15,000,000, but 50,000,000 people. And we so much to give her—the fruit of our political, social, mental, and machinery progress; our arts, chemistry, and financial and commercial systems. Of natural wealth she has an abundance. Of helping hands, kindly direction, and organization she has woeful need. And who is neighbor to him that hath need?"

It has been assumed by many that while economic development and its growing pains supplied the cause of the European war, in Mexico the trouble is essentially racial and religious. That this is an erroneous concept is a conviction gained by Mr. Barron through Dr. Williams, professor of financial journalism in Columbia University. He points out that peace reigned in the Balkans, in Turkey, and in the Far East more than a thousand years until it was disrupted by the economic struggle of the western world.

Prof. Talcott Williams, who has given a lifetime of study to the political and economic situation in Europe and the East and who has had fifty years of first-hand knowledge of the prevailing conditions and reflection thereon, writes the preface for the book. He has this to say of Barron's treatment of the Mexican problem:

"These articles on the 'Mexican problem' by Mr. C. W.

Barron are, to my mind, a clear and wise economic picture of Mexico beyond any others that I have read—and there is very little of the recent literature of Mexico which I have not read or examined. Not one so grasped the clear, strong facts that Mexico is a hell on earth, because Mexico has no law, save here and there for the brief season that some man keeps law and order to feed his own ambition to be an irresponsible ruler and possess present power and the possibility of future wealth."

And whatever economic development may do for a country must be done under established government and the reign of law. "If there are no courts that men can trust, there can be no credits or contracts. If these are not, neither capital nor wages come." Mexico has wonderful resources, and happiness and prosperity will come to the people when a stable and just government is established. The answer to this problem Prof. Talcott Williams gives in the closing paragraphs of his preface:

"How can the necessary order, effective courts, and national sanitation be provided for such great ends of justice?

"The United States brought these things to Cuba, and see the result—peace and prosperity without annexation and with complete autonomous independence for the Cuban people. Give the Mexican people the same chance, the same opportunity, a like period in which new institutions, new courts, new security, new sanitation come into being, and Mexico will show the same marvel of abounding progress. The United States just half a century ago saved Mexico from the foreign invaders. Today Mexico must be saved from the internal destroyer. One task was accomplished without an invasion; the other may be. Accomplished it must be. Moral responsibilities know no boundary line."

It is difficult to select from this work isolated passages which give an adequate concept of the able marshaling of facts and the cogent reasoning through which the author reaches his conclusions. The folly of the Mexican policy pursued by the United States in recent years is pictured graphically and contrasted with the policy pursued by England and Germany, to our great disadvantage. The present policy of the United States is also contrasted with the stand taken by Evarts in a letter written to Minister Foster in Mexico in August, 1878: "The first duty of a government is to protect

life and property. This is a paramount obligation. For this governments are instituted, and governments neglecting or failing to perform it become worse than useless. This duty the Government of the United States has determined to perform to the extent of its powers towards its citizens on the border. It is not solicitous—it never has been—about the methods or ways in which that protection shall be accomplished, whether by formal treaty stipulation or by informal convention; whether by action of judicial tribunals or that of military forces. Protection, in fact, to American lives and property is the sole point upon which the United States are tenacious.

"This practical order from the United States enabled Diaz to keep the peace in Mexico for thirty years. He was able to tell his generals, 'You will maintain order and protect life and property, or someone else will.'

"Then both Taft and Wilson, by words and acts, reversed the Evarts policy. 'As long as I am President, nobody shall interfere with them,' said Wilson at Indianapolis. The national government in Mexico became powerless. Wilson's words were posted over Mexico. It was 'open season' for all who could get the guns. Mr. Wilson announced that it would take more than 400,000 men from outside to restore order. I have reason to believe that the military report to Mr. Wilson was: 'Four hundred thousand men cannot do it if directed from Washington, but forty thousand men would be too many if directed by army officers alone.'

"Having blundered in and out of Mexico, it is now clearly the duty of the United States to reflect upon the situation and determine upon what basis it can extend a cooperative and effective helping hand to that unhappy country. If we do not do it somebody else will."

The writer presents in a series of vivid pictures the present conditions in Mexico, which he attempts to show are in large measure due to our policy. Under the caption of "Crime Against Mexico," he says: "Carranza is in a difficult situation. We of the United States have struck down all credit for Mexico. Had we deliberately gone about a diabolical scheme to wreck a billion of foreign capital in Mexico, to give 40,000 foreigners over to plunder, and to decree misery, poverty, and

sorrow for more than 15,000,000 Mexicans, we could have conceived of no more effective plan than that which we have executed towards her without ever having planned anything against her.

"Because the Guggenheim smelting interests could make some millions of dollars more a year with peace in Mexico, nobody must speak a word for peace in Mexico, for the Guggenheims represent capital and the securities of their company are in Wall Street. Because the Standard Oil people, with peace in Mexico, might build pipe lines therein and buy Mexican oil and make money refining it, it is better to have anarchy in Mexico than that the Standard Oil Company should have any more capital, wealth, or earnings. Therefore, Mexico must be cut asunder; Carranza must rule or tumble down in Mexico City; Villa may overrun Chihuahua and even raid into the United States; Pelaez may govern in the oil fields; Felix Diaz may operate from Vera Cruz; Zapata may rule to the south of Mexico City, and Cantu may run Lower California. If we had meditated a diabolical plan to ruin Mexico and all friends of Mexico, how successful would have been the most wicked machination if it could have accomplished the present disunited and hopeless situation! If Mexico had been permitted to be truly free by an assistant hand from the United States, what a power today would be her food and mineral resources in health and help for the whole world! We have declared ourselves brother-keeper of Mexico and have imprisoned her; and as she tears herself within her own prison walls we stuff cotton in our ears and give her over to the I. W. W. and the crazy, illogical brains of such as Lincoln Steffens."

This picture is heightened in the following page, under the caption, "The Compensation of Loot:" "When Carranza has troops and money, Villa takes to the hills, but when the money is gone and his soldiers clamor for pay Villa appears on the scene and promises the compensation of loot, and our Mr. Wilson says that these good patriots, both of whom have been his allies, must fight it out as did our forefathers. I wonder if Mr. Wilson's forefathers would really have sat up on the top rail of a fence and cheered on the Indian tribes against the American pioneers bringing the white man's civilization into the jungle? Would they have called out 'Bully for you, old

Puritan; over goes your meeting house and some children in the flames! Buck up, there, old Sioux; there are more scalps for you! More women to torture; More fields to burn! More plunder ahead! Fight it out!" Now, individual reader, please don't blame Mr. Wilson. He represents you, calloused and hard to the sufferings of your neighbor, rejoicing in the sacrifice of your fathers and the prosperity of your present position. You have not and you do not take any more interest in Mexico than you do in a famine in India."

A clear understanding of the Mexican situation is evidently the first step toward securing the proper attitude in the United States toward Mexico. Nothing will be accomplished by sitting back and throwing stones at the Government or its policy. The Government of the United States is supposed to be of the people, for the people, and by the people. It is the people, therefore, in the last analysis, rather than their servants in public office, who must bear the burden of the shame that has been brought upon the country through a reign of passion and prejudice. At the present time it is exceedingly difficult for the Mexicans to learn the truth about the United States, and it is no less difficult for the free people of the United States to learn the truths about their fellow-citizens in Mexico or about the situation which holds them in its grip and robs them. These passions and prejudices arise from several well-known sources—first, from the hue and cry against big business and capital; secondly, from the intense rivalries of commercial interests, which are often unscrupulous in their methods of warfare; thirdly, deep-seated religious prejudices have been fanned into flame in this country and in Mexico by unscrupulous and designing agencies who seek to forward their own interests by such disreputable means. Little headway can be made towards remedying the situation until the atmosphere is cleared of the smoke and fog and the light of truth is allowed to illumine facts and conditions and make them clear to all. Dr. Barron's book should have a wide circulation. It cannot fail to arouse interest and to stimulate wholesome thinking, even where it may fail to bring conviction to men who are not in sympathy with the things for which Mr. Barron stands.

THOMAS EDWARD SHIELDS.

Ireland's Literary Renaissance, by Ernest A. Boyd. New York: John Lane Co., 1916. Pp. 415. Cloth, \$2.50 net.

As four of the most important pieces of literary criticism of the season of 1916-17 these books are grouped together for review. It is unusual, in one season, to have four exceptionally good studies published in the same field, the field of comparatively recent literature. The publishers are to be congratulated almost as much as the authors. The English novel, the French romance, the American short story, and Irish poetry, fiction and drama, are all matters of such immediate interest, and authoritative criticism of them is so meagre and rare, that the four present volumes are doubly welcome.

"The Advance of the English Novel" sketches the development of English prose fiction during the last two centuries, with the chief stress laid on the more recent and contemporary writers. If many novelists are omitted whom one would like to see discussed even briefly, Professor Phelps' explanation is that "the book is a record of personal impressions and opinions." Both the opinions and impressions are always interesting, and, because you will disagree with some of them, always stimulating. The opening chapter on "The Present State of the Novel" is keen in its observations, particularly its solemn admonition at the close: "Everything works together for evil against art. The only possible salvation is sincerity." The chapters on Defoe and Richardson, on Fielding, Smollett and Sterne, and on Eighteenth Century Romances, are full of unexpected things. You realize very soon that to Professor Phelps the present is not the only golden time of fiction, but that there are some "rattling good stories" to be found previous to the days of the Mid-Victorians. The greatest decade in English fiction is perhaps the period of 1850-1860 inclusive, in Mr. Phelps' opinion, and the chapter on Mid-Victorians contains much treasure-trove. Mr. Phelps does not pause overly long on these ten years, however, for he is anxious to get to the Romantic Revival of 1894-1904, and thence to Meredith and Hardy, Conrad, Galsworthy and the others of the contemporary group, and thence finally to the Twentieth Century British and American novelists in general. It is to be expected that Henry James would occupy the final chapter of the book, since his was the latest great star to set. At every point of "The Advance" you come upon unusual and provocative criticisms, and the book is valuable accordingly.

The key to all the unique work of O. Henry, in the field of fiction, will be found in the exceptionally well-done biography by Professor Smith, formerly of the University of Virginia but now of the Naval Academy at Annapolis. It is a frank and straightforward piece of narrative, and gives in full the story of Sidney Porter's unjust imprisonment for a crime which he never committed. It is a sympathetic and complete account, and that, perhaps, is the highest possible praise. You understand for the first time the extent of O. Henry's achievement when you read these pages. They make plain how he came by his intimate knowledge of people who seem commonplace enough on the pavement, yet have endless possibilities within, for real romance. You can understand the reasonableness of the sudden, unexpected endings of his stories; for thus the sudden and unexpected things of actual life were revealed to him, as he came to know the great "4,000,000" better and better. You appreciate more fully just how great was his achievement in enlarging the area of the American short story. You understand, above all, the man himself, and, understanding him, you cannot help a warm-hearted approval of all that he did and warm-hearted praise of the things which to him were art. They are art, also, to a constantly widening circle of readers. England has at last discovered him, and approved America's judgment. It is to be hoped most earnestly that at last his reputation is secure.

The voyage from the shore of American fiction and English fiction to French romances is made easy and pleasant by the introductory chapter of M. Guérard's book "Five Masters of French Romance." The chapter catches the note of war times, and parades itself as "First Aid to the Anglo-Saxon Reader of French Novels." The title is well given, indeed, for it discusses the very important topics of French technique, artistic temperament, ideals, and political and social background. It also explains why Anatole France, Pierre Loti, Paul Bourget, Maurice Barrès, and Romain Rolland were selected as the five masters of French fiction. Such an explanation was entirely in order, for the omission of René Bazin and Henri Bordeaux from the list was rather startling, especially the omission of Bazin. To one Anglo-Saxon who has a fairly catholic French acquaintanceship, it was rather puzzling to be told that "Bazin and Bordeaux, although distinguished and infinitely respectable, do not represent anything very definite in modern French literature." Even an

empirical selection scarcely justifies the omission of a name such as that of Bazin. The body of the book takes up the five chosen masters in chronological order, Anatole France receiving the most extended consideration of all. His evolution is traced through the four periods from his first gentle irony, then his more mature Voltairian irony, and next the crisis occasioned by the Dreyfus case, to the final complete conversion to Socialism. The treatment is frank to a degree, yet everywhere appreciative and comprehending. In the same spirit is the discussion of the works of Pierre Loti—"a mystic without a faith, who can but dream, yearn, and despair." A shade less appreciative, perhaps, but no less interesting, are the studies of Paul Bourget and Maurice Barrès, two figures who stand to one another in the relation of a brilliant paradox. Bourget is accredited by M. Guérard as the most skillful technician of all the living French writers of fiction. Barrès he considers the foremost champion of French "Nationalism," and the exposition of this idea leads M. Guérard inevitably to a commentary on the development of "Traditionalism" and "Nationalism" in France. Not one of the least important of the facts disclosed during the commentary is that M. Guérard is an American citizen and dwells in Texas. Nevertheless he has a very real understanding of all things French. Witness the concluding critical chapter of his book (the actual concluding chapter is really an epilogue on France and French genius after the Great War), a chapter which devotes many pages to a novelist whom only a critic with French temperament could comprehend adequately—Romain Rolland. To an Anglo-Saxon there remains an underlying sense of disappointment, at the end of even Rolland's greatest work, *Jean Christophe*, a disappointment less hardly felt in Rolland's Russian analogue, Tolstoy. Perhaps, however, one Anglo-Saxon in particular would have profited by requisitioning again the first aid so generously offered in M. Guérard's opening chapter.

Equally interesting with the remarkable progress of fiction in France is the renaissance of literature across the channel in Ireland. Mr. Boyd's study of this renaissance is the first reasonably complete and comprehensive account we have seen of that expression of *nationality* in Irish literature which replaced, in the Eighties, the nationalism of the earlier part of the Nineteenth Century. In reality it is only in the last thirty years that a genuinely *national* English literature has been produced in Ireland; for Goldsmith, Sheridan and Swift are as certainly a part of the his-

tory of *English* literature as are Bernard Shaw and Oscar Wilde. Such compelling personalities as William Carleton and Thomas Davis are unhappily offset by what Mr. Boyd characterizes as the "stage Irishism" of Charles Lever, even were there not the political nationalism of the poet-patriots of "The Nation" to tinge the whole first half of the Nineteenth Century and its literature with nationalism's spirit. It is in the Eighties that *nationality* first appears in Irish literature, and consequently it is then that the Celtic Renaissance begins. It is this last period which Mr. Boyd would discuss, and he discusses it with tact and judgment. All the historical and biographical data have been obtained at first hand, and much of the criticism is fresh and new. From the precursors of the renaissance, Mangan and Ferguson, through its sources, Standish James O'Grady, George Sigerson and Douglas Hyde, and the transition, and the revival, and the poems and ballads of Young Ireland, notably the poetry of John Todhunter and Katherine Tynan, to the poems, plays and prose writings of William Butler Yeats, the renaissance is traced in full detail. The chapters on Yeats are especially good. In succeeding chapters, which deal with the revival of poetry, the Dublin mystics, and the poets of the younger generation, there are many appreciative notices of such outstanding figures as Lionel Johnson, George Russell, Padraic Colum, Thomas Macdonagh and others almost as well known. The explanation of Johnson's conversion to Catholicism is neither comprehending nor sympathetic, but the appreciation of his poetry in part makes up for this fault. Final chapters of the book are devoted almost entirely to the Dramatic movement through its three phases, first of the Irish literary theatre and George Moore, second of the Irish National Theatre and J. M. Synge, and last, of the "Abbey" players and playwrights, together with the people of the Ulster theatre development. Fiction and narrative prose are considered by Mr. Boyd to be the weak point of the revival, and his opinions of George Moore remind one somewhat of Mr. G. K. Chesterton's animadversions on that unhappy novelist. There are timely notices, also, of James Stephens and Lady Gregory. The book as a whole is very much worth while, and doubly valuable because of its excellent bibliography. An index would have been desirable. As a piece of literary criticism "Ireland's Literary Renaissance" is by no means least among the four works which are here considered together. All four are unusual and important books. . . . THOMAS QUINN BEESLEY.